

A
HANDBOOK FOR TRAVELLERS
IN LOWER AND UPPER
EGYPT.

PART II.

83
25
A
HANDBOOK FOR TRAVELLERS

IN EUROPE AND THE

EGYPT.

PART II.

CONTENTS OF PART II.

SECTION V.

THE DESERT EAST OF THE NILE, AND THE PENINSULA OF SINAI.

	PAGE		PAGE
Route 11. Cairo to the Convents of St. Antony and St. Paul	323	to the Red Sea (Kos- sier, &c.)	325
„ 12. The Valley of the Nile (Kenah, Kobt, &c.)		Route 13. Cairo to Gaza (Syria) by the “Short Desert” .	328
		„ 14. Cairo to Mount Sinai .	330

SECTION VI.

THE DESERT WEST OF THE NILE, AND THE FAYOOM.

Route 15. Cairo to the Natron Lakes and Monas- teries	360	Route 17. Cairo to the Little Oasis, the Oasis of Dakhleh, and the Great Oasis	368
„ 16. Alexandria or Cairo to the Oasis of Seewah or Ammon	366	„ 18. Cairo to the Fayoom .	376

SECTION VII.

THE VALLEY OF THE NILE FROM CAIRO TO THEBES.

Preliminary Information	385	Route 19. Cairo to Thebes	392
-----------------------------------	-----	-------------------------------------	-----

SECTION VIII.

THEBES.

Thebes :—		Description of Thebes—its Ruins and Remains	454
Preliminary Information	451		
[<i>Egypt.</i> —Pt. II.]			

SECTION IX.

THE VALLEY OF THE NILE FROM THEBES TO THE FIRST CATARACT (ASSOOÁN AND PHILÆ).

Route 20. Luxor (Thebes) to Assooán, the First Cataract, and Philæ.	PAGE 509
---	-------------

SECTION X.

THE VALLEY OF THE NILE IN NUBIA FROM THE FIRST TO THE SECOND CATARACT.

Nubia :—	PAGE	Route 21. Philæ (1st Cataract) to	PAGE
General Observations . . .	534	Wády Halfah (2nd	
		Cataract) . . .	537

GENERAL INDEX	551
-------------------------	-----

LIST OF MAPS, PLANS, ETC., IN PART II.

Map of Mount Sinai, and the surrounding Valleys and Hills ..	PAGE 349
Plan of the Temple of Sethi I., Abydus	434
Plan of the Temple of Rameses II. Abydus	436
Plan of the Temple of Denderah	441
Map of Thebes—western bank <i>to face</i>	455
Plan of the Rameseum, or Memnonium, Thebes	458
Plan of the Temple of Medeenet Haboo, Thebes	468
Plan of the Tomb of Sethi I., Thebes	479
Plan of the Tombs of the Kings (Bal El-Molook)	481
Map of Thebes and Luxor—eastern bank <i>to face</i>	497
Plan of the Great Temple of Karnak	500
Plan of the Temple of Edfoo	515
Plan of the Island of Philæ	530
Philæ, approaching it from the Cataracts	533
Plan and Section of the Great Temple of Aboo Simbel	547
Map of Egypt <i>in pocket at the end.</i>	

PART II.

SECTION V.

THE DESERT EAST OF THE NILE AND THE PENINSULA OF SINAI.

	PAGE		PAGE
ROUTE 11. Cairo to the Convents of St. Antony and St. Paul in the Eastern Desert by Benisooéf	323	to the Red Sea (Kosseir, &c.) . . .	325
„ 12 The Valley of the Nile (Keneh, Kobt, &c.)		ROUTE 13. Cairo to Gaza (Syria) by the "Short Desert"	328
		„ 14. Cairo to Mount Sinai	330

ROUTE 11.

CAIRO TO THE CONVENTS OF ST. ANTONY AND ST. PAUL IN THE EASTERN DESERT BY BENISOOEF.

This journey is not likely to be undertaken by the ordinary traveller, nor does it present any great points of interest save to the geologist and the student of Christian antiquities. The usual *Preparations* must be made for a desert journey, for which consult Rte. 14, *a*, as 3 or 4 nights at any rate must be spent in the open, and no provisions can be obtained on the road, or indeed at the convents. Several roads lead from the Nile to the convents, and to other parts of the desert; but the best and most frequented is that from Dayr Byád, a village opposite Benisooéf. Benisooéf (see p. 397) can be reached by rail from Boolak Dakroor in 3 hours, the train leaving Boolak Dakroor at 8.30 a.m. and arriving at Benisooéf at 11.30 a.m. It will

be advisable to have a letter of introduction to the Mudeer from the Minister of the Interior in Cairo. This should be applied for through the English Consul. On arriving at Benisooéf it is necessary to send for the sheykh of the Maazee Bedaween, who occupy that part of the eastern desert which has to be traversed, and make arrangements with him for supplying camels and an escort. The contract with the sheykh should be signed at the Mudereeyeh or government-house. To avoid delay it is well to send a telegram to the Mudeer some little time beforehand, requesting him to send for the sheykh by a certain date. Before starting, letters of introduction to the convents should be procured from the subsidiary establishment at Boosh, a village on the Nile, a short distance N. of Benisooéf, where indeed the Superior of the Convent of St. Antony often resides.

For *Cairo to Benisooéf*, see Rte. 19 (p. 392).

The journey from Dayr Byád to

Dayr Mar-Antonios will take 3 days. The best plan is to encamp the night before the start at Dayr Byád, so as to be off early the next morning. The road to Dayr Mar-Antonios, after crossing various torrent-beds, enters the Wády el-Arraba, a large valley, nearly 20 m. broad, which runs eastward between the ranges of the northern and southern Kalalla. This valley has received its name from the *arrabas*, or carts, that formerly carried provisions to the two monasteries, and is absurdly reported to have been so called from the chariots of Pharaoh that pursued the Israelites as they crossed the sea to the desert of Mount Sinai. There are several watering-places in this wády, the most convenient of which are at *Wády el-Areidah* on the N., and at *Wády Om-Ainebeh* on the S. side. Gazelles may often be seen on the road; and on the higher ground is found the curious Anastatica or Jericho rose. The scenery in parts is fine, especially in the neighbourhood of a large wády, about 2 hrs. from St. Antony.

Dayr Mar-Antonios, "the *Monastery of St. Antony*," was founded by St. Antony of the Thebaïd, the friend and companion of Mar-Bólos, or St. Paul, a hermit who founded the neighbouring monastery, called after him Dayr Bólos. It claims to be the oldest convent in Egypt, and the first in size and importance. Its lofty walls enclose an irregular mass of buildings, and a large garden abounding in vegetables, date palms, caroobs, and other trees, and watered by rills conducted from a fine spring that bursts out of a cleft in the rock behind. According to an Arab tradition mentioned by Makreezee, Miriam, the sister of Moses, bathed in this spring at the time of the Exodus. The convent has been destroyed and rebuilt; but the lower part of the *kasr* or tower, in which there is as usual a chapel dedicated to St. Michael, and the church of Mari Antonios are probably ancient. This church is curious and interesting, the walls being covered with old frescoes, many of them very curious in design. There are 3 other

churches within the convent, and a large 12-domed one in the garden; but they are all of them of comparatively recent date. Tradition records that, about 400 years ago, the monks were all murdered by some Mussulman slaves whom they had bought to do the menial work and nominally converted to Christianity. After a time these slaves died off, and the convents were left a prey to the Bedaween, who destroyed everything, MSS. included. Subsequently, about 300 years ago, they were again taken possession of by Coptic monks.

High up in the precipitous face of the mountain above the convent is the *Maghárah*, or Cave of St. Antony, a small natural fissure in the rock, from the ledge in front of which there is a very fine view of the desert, the Red Sea, and the Sinaitic mountains beyond.

Dayr Mar-Bólos is nearly a day's journey beyond Dayr Antonios nearer the Red Sea. It also has been destroyed and rebuilt. In general appearance and arrangement it much resembles Dayr Antonios. The sites of other convents are said to exist in the neighbouring desert. At one, called by the Arabs *Dayr Behayt*, there is a well of good water.

The *Quarries* of Oriental alabaster, which supplied the stone for the mosque of Mohammed Ali at the Citadel of Cairo, are in the *Wády Om-Argoób*; a valley running into the *Wády Moäthil*, which again falls into the *Wády Sennoor*, to the S. of the road leading to the convents. There is also a gypsum-quarry near the *Gebel Khaleel*, on the N. side of the *Wády Arraba*; and Wansleb speaks of a ruined town in the same neighbourhood.

In this part of the desert the mountains are all limestone; like those that border the valley of the Nile, from Cairo southwards to the sandstones of Hagar Silsileh and its vicinity. The junction of the limestone and sandstone in the Maazee desert takes place at about latitude $28^{\circ} 42'$ to the S. of Dayr Bólos, and a few miles farther down begins a range of primi-

tive mountains, granite, porphyry, &c., which continues parallel with the sea to Abyssinia, throwing out a branch westward, which touches the Nile at Assooán (see p. 20). Considerably farther S. are the porphyry quarries at *Gebel ed-Dokhan*, "the Mountain of Smoke," about the latitude of Manfaloot, and 27 m. from the Red Sea, which supplied Rome with stone for columns and many ornamental purposes; much importance was attached to them by the ancients, and they are interesting from their extent of quarries, the ruins there, and the insight they give into the mode of working the hard stone. The remains consist of an Ionic temple, of the time of Trajan, left unfinished, a town irregularly built of rough stones, tanks, and two large wells, or rather reservoirs for collecting water during the rains of winter, one cut in the porphyry rock, and the ruins of buildings in various parts of the mountains.

Mr. Brindley, who visited these quarries in the spring of 1887, and who is now in correspondence with the Egyptian Government with a view to getting a concession of these quarries, read an interesting paper respecting them at the meeting of the British Association in 1887. He found the quarries were at a height of about 3600 ft. above the sea. The Romans used to send the blocks of porphyry to the Nile, a distance of nearly 100 miles, but Mr. Brindley proposes to bring them by a gentle incline to a point near the mouth of the Gulf of Suez, which is only 25 miles distant. If this road is opened up, the best way to visit the quarries will be from the Red Sea.

The *granite quarries* at *Gebel el-Fatteéreh*, with the town of *Fons Trajanus*, lie in nearly the same latitude as Gow (Antæopolis), on the Nile, and about 24 m. S.E. of the porphyry mountains. The stone has a white ground with black spots, of which some columns are still seen in Rome. The quarries are very extensive, and many blocks were evidently taken from them. They were principally worked in the time of Trajan and Adrian. The *Hydreuma*, or *Fons*

Trajanus, is a town of considerable size. The houses are well built, considering the roughness of the materials, and outside the walls are a temple and other buildings. In the quarries are some large columns, and round blocks, probably intended for their bases and capitals. There are several Greek inscriptions.

ROUTE 12.

FROM THE VALLEY OF THE NILE (KENEH, KOBT, ETC.), TO THE RED SEA (KOSSEIR, ETC.).

Several roads lead from the Nile to Kosseir, and other places near it on the Red Sea, across the Arabian or Western Desert. Formerly, as has been already described, it was the highway of commerce between Egypt and Arabia. Now it is rarely crossed, and to the ordinary traveller it offers no attractions. The points of interest are the inscriptions in the Valley of Hammamát, the breccia quarries, and the gold and emerald mines. The journey is an easy one, and will take three or four days by camel. It will be well to get a letter of introduction from the Minister of the Interior to the Mudeer of Keneh to prevent any difficulty in hiring camels.

Keneh, or Kobt, to Kosseir.—The start can be made from either Keneh or Kobt, both of which places are reached by the Nile (see Rte. 19). There are several roads, but they all follow the same line, and constantly diverge and rejoin one another. The two most frequented are the *Darb el-Moileh* and the *Derb er-Russafa*, both of which start from Keneh, and are joined by the road from Coptos, at the *Wells of Egayta* (33½ m. from Keneh, 27 m. from Coptos). At this point they diverge, the Moileh road going by the Wells of Moileh (45½ m.), and passing nothing to remark. The *Russafa Road* is more interesting from

the ancient Roman stations met with at intervals, and from its having been the old road from Coptos to Philoteras-Portus. There are eight of these stations, or *Hydreumas*, some of which are distant from each other only 6, others from 8 to 12 m.; besides the wells of El-Egayta already mentioned, which were also known to the ancients. Water could always be obtained at these stations by means of large wells sunk within them to a great depth, and by supplies preserved in cisterns, frequently in the solid rock. The cisterns were spacious and covered by awnings supported on poles, or pillars of masonry, and were filled as occasion required, for the use of the soldiers quartered there, as well as those who passed; and hence the name of "*Fons*," or "*Hydreuma*."

Near the *Wells of Hammamât* (24½ m. from Egayta) are the *Breccia Quarries*, from which so many sarcophagi, fonts, *tazze*, and other ornamental objects made of this beautiful stone, were cut by the ancients, both in Pharaonic and Roman times. The valley of the quarries is called *Wády Foakheér*, from the quantity of pottery (*fokhár*) found there, but it is known to Egyptologists as the *Valley of Hammamât*, in which are so many interesting hieroglyphics, some of very early date.

The principal names are those of Pepi; Merira; three very early Pharaohs, two of which occur in the chamber of kings at Karnak; Mentuhotep; Sanhkhará—the first king, as is recorded in a very interesting inscription, under whom the journey was made along this road from the Nile to "Ophir and Punt"; Osirtasen I. and III.; Amenemhat I. and II.; Thothmes III.; Sethi I. and II.; Rameses IV. and VIII.; Sabaco, and the Princess Ameniritis; Psammetichus I. and II.; Amasis; Cambyzes; Darius; Xerxes; Artaxerxes; Amyrtæus (?); and Nectanebo.

There are many hieroglyphic and Greek exvotos. In one of the latter the writer is said to be a native of Alabastron; and in one of the former Amen-ra is styled "Lord of the re-

gions of the world," and Kneph is called "the Lord of the foreign land of the Elephant," or the island of Elephantine. Khem or Pan is the deity of the place. He was supposed to be the particular "guardian of the roads;" and until the worship of Serapis was introduced by the Greeks and Romans, he seems to have been the principal god to whom temples were built and prayers made in the Egyptian deserts. The triad of this valley consisted of Khem, the infant Horus, and "Isis, the beautiful Mother of the gods, queen of heaven." There are numerous huts in this valley of the workmen who lived there, and a small temple of Ptolemy Euergetes II.

The Russafa road continues by a well called *Moiet Hagee Soolayman* (33 m.), and joins the Moileh road again near *El-Bayda* at a well called *Beer el-Ingleez* (15 m. from Moiet Hagee Soolayman, and 29½ from Moileh), from having been dug by our Indian army on its way to the Nile in 1800. The water is brackish. The next point are the springs of *El-Ambagee* (5½ m.), where the water is bad, and 6 m. farther brings us to *Kosseir* (see Rte. 7).

Kobt (Coptos) to Berenice.—The stations on this road are mentioned in the Itinerary of Antoninus as follows:—

	M.P.
Phœnicon, or } from Coptos	27
Peniconon	24
Didyme	20
Aphrodito	22
Compasi	33
Jovis	25
Aristonis	25
Phalacro	23
Apollon	27
Cabalsi	27
Cænon Hydreuma	18
Berenice	

Total in Roman miles 271

Besides all these stations mentioned in the Itinerary, an intermediate one between Didyme and Aphrodito is met

with, on the direct road from Coptos to Berenice, about $4\frac{1}{2}$ m. to the northward of the latter. The Novum and Vetus Hydreuma are the last stations before reaching Berenice, the latter being out of the road, about 4 m. up a valley.

Pliny mentions the same route with fewer names, and makes the distance 258 Roman miles. This road passes through the modern *Wády Matoolee* and other valleys that succeed it to the southward.

The road now usually taken lies through the *Wády Sakáyt*, in the neighbourhood of which, and at *Gebel Zabára*, 5 or 6 hrs. to the N.E., are the *Emerald Mines*, which are far less interesting than might have been supposed. They have been successively worked by the ancient Egyptians, the Khalifs, the Memlooks, and Mohammed Ali, but are now abandoned. They lie in micaceous schist; and numerous shafts of considerable depth have been excavated at the base of the mountain. The largest is at *Gebel Zabára*, extending downwards, at an angle of 37° , to the distance of about 360 feet, being 318 in horizontal length, and 215 in perpendicular depth.

To the south of *Gebel Zabára* is the extensive village of *Sakáyt*, consisting of numerous miners' huts and houses; and independent of its mines, a temple excavated in its rock, and some Greek inscriptions, render it peculiarly interesting to the antiquary. The name of *Sakáyt* is evidently derived from that given to the town in old times. A Greek inscription there speaks of the god Serapis and the lady Isis of Senskis, or Senskete.

In the adjoining valley, called *Wády Nogrús*, which is only separated from *Wády Sakáyt* by a ridge of hills, is another similar village, whose houses are better built and on a larger scale, with the advantage of a natural reservoir, under the neighbouring cliffs, of excellent water.

These mines can also be reached from opposite Edfoo, along the old route from Contra-Apollinopolis (see below).

About 20 hrs. from *Wády Sakáyt* is

Berenice, the ruins of which are known to the Arabs as *Sakáyt el-Kublee*, "the Southern *Sakáyt*."

From Berenice a road leads to the *basanite mountain*, now *Om Kerrebeh*, at which are some considerable workings, passing by some ruined stations, and an ancient village of considerable extent; and some distance to the eastward of these quarries is the *Mons Pentedactylus*, now *Gebel Feraïl*, whose five cones are still more remarkable when seen from Berenice.

Other Roads.—Among other roads which may be mentioned was one which left the Nile near Contra-Apollinopolis, and, taking a southerly direction, ran probably to the *Gold Mines* at *Gebel Allákee*, mentioned by Agatharcides and other authors, and subsequently by Edreesee and Aboolfeda. These mines lie some distance to the S. of the Ababdeh desert, in the territory of the Bishareeyeh. They are, as Edreesee and Aboolfeda observe, "in the land of Beja," the Bisháree country. From two Arabic funeral inscriptions they appear to have been worked in the years 339 A.H. (951 A.D.) and 378 A.H. (989 A.D.), just previous to, and some years after, the arrival of the Fatemites in Egypt. It is certain, however, that they were worked at a much earlier date. On an old Egyptian map at Turin a spot is marked called *Akita*, and the annexed inscriptions speak of the "mountains out of which gold was extracted," and mention in connection with it the name of Sethi I. as working the mines. Still stronger evidence exists in an inscription found at Kuban (Contra-Pselcis) opposite Dakkeh in Nubia, which celebrates the re-opening of the gold mines of *Akita* by Rameses II. (See 'Records of the Past,' viii. 75; and Brugsch's 'Hist. of Egypt,' ii. 80.) No doubt a road anciently ran from Contra-Pselcis to the gold mines. There is a road from Kenh to Gimseh at the Gulf of Suez, passing by the porphyry mountain of *Gebel Dokhan*. It was by this road that the great blocks of porphyry were brought from the quarries to the Nile. Mr. E. Floyer, Director of the Egyptian

Telegraphs, travelled by this road in 1886. There is a paper by him giving a good map of his route in the 'Proceedings of the Royal Geographical Society' for November, 1887.

ROUTE 13.

CAIRO TO GAZA (SYRIA), BY THE "SHORT DESERT."

This route was at one time a good deal followed as the easiest and shortest road from Cairo to Syria, and was called the "Short Desert" route, to distinguish it from the "Long Desert" route by Sinai and Petra. Now, however, that there are such facilities for getting from Alexandria and Port Said to Jaffa, it is hardly worth while to undertake a long and tedious journey on camels or donkeys through a country which contains hardly anything of interest. Even those who might be disposed to undertake it for the sake of a little experience of desert travelling would probably avail themselves of the railway as far as Ismailia, and the Suez Canal thence to Kantarah (see Rte. 7), sending on their camels, tents, &c., to meet them there, and employing the time that these would occupy to reach Kantarah in paying a visit to Suez and the Canal: or the start might be made from Ismailia; or the railway taken to Salaheeyeh (see Rte. 9), and the start made from there. For instructions with regard to a desert journey, see Rte. 14, *a*. The traveller by this route can, if he likes, ride a horse or a donkey, as there is no difficulty about carrying enough water.

The road from Cairo passes a short way to the S. of Heliopolis and of the *Birket el-Hagg* (10½ m.), over the plain where Toman Bey was defeated by Sultan Selim. After leaving the

Maazee road (10 m.) you turn round the eastern corner of the large sand-hills of Undthám. *Um-Gummal* (10 m.) is high land, and from the summit the pyramids are seen to the W., and Gebel Attákah, near Suez, to the E. About 5 m. farther you cross the *Wády Jaffra*, which runs down to Belbays, about 9 m. to the l. For a description of the country of this district and of the Wády Canal see Rte. 7.

Salaheeyeh is a village of 2800 inhabitants, and is connected by rail with Cairo viâ Zagazig. The country W. of it is celebrated for its dates. Several mounds of ancient towns are seen in the distance; among them Tel Defenneh, which marks the site of Daphne, the Tehaphnehes or Tahpanhes of the Bible, a fortified outpost of Pelusium, and distant from it 16 Roman miles. Here Mr. Petrie has recently made some explorations, and has discovered a large building probably of the XXVIth Dynasty, which is still called the "Palace of the Jew's daughter," recalling the flight of the Jews to Tahpanhes (Jeremiah xliii. 9). Mr. Petrie sums up his discoveries thus—"The general results of the Defenneh work are of double interest, Jewish and Greek. The Jewish connection we now see to have been with a Greek settlement, which therefore throws back the beginning of the Hellenisation of the Jews to before their captivity." "The interest of finding the only Egyptian building specifically named in the Old Testament is unique, and this is increased by the fact that its arrangement explains a specific description given by Jeremiah."

From Salaheeyeh the road crosses the desert (19 miles) to Kantarah, where there is a ferry over the Suez Canal.

Considerably to the left of the road are the ruins of **Pelusium**, the *Sin* of the Bible, the *Peremoun* or *Pheromi* of the Copts, and the modern *Teeneh* or *Tineh*. The remains consist of mounds and a few broken columns. It is difficult of access, and is only approachable during the high Nile, or when the summer's sun has dried the mud that is left there by the inun-

dation. It stands near the sea-shore. Its modern name of Teeneh (Arabic "*Teen*," mud) seems to indicate the muddy nature of the soil in the vicinity, for which some suppose it was indebted to its ancient appellation, Pelusium, *πηλος* being the Greek for "mud."

Pelusium in former times was a place of great consequence. It was strongly fortified, being the bulwark of the Egyptian frontier on the eastern side, and was considered the "Key" or, as Ezekiel calls it, the "Strength of Egypt" (Ezek. xxx. 15, 16). Near this the unfortunate Pompey met his death, basely murdered by order of Ptolemy and his minister Photinus, whose protection he had claimed B.C. 48. The young king was engaged in a war with his sister Cleopatra, whom he had just before expelled the kingdom; and the two armies were encamped opposite each other in the vicinity of Pelusium, when the galley of Pompey arrived; and Achilles, who afterwards figured so conspicuously in the Alexandrian war against Cæsar, "under pretence of taking him ashore, invited him into a boat, and treacherously slew him." A mound of sand on the coast, about 4 hrs. to the west of Pelusium, called by the Arabs the Roman hill, is said to record the spot of Pompey's death. His body was indeed burnt on the sea-shore by his freedman Philip, and Cæsar is said to have raised a monument to his memory, which was afterwards repaired by Hadrian, and visited by Severus. But "the ashes of Pompey were taken to his widow, Cornelia, who buried them at his villa near Alba," though Lucan would seem to say that they were still in Egypt in his time. Be this as it may, the tomb might still remain; but Pliny places it to the east of Pelusium, in the direction of Mons Casius. The "Roman hill" cannot therefore be the "tumulus" of Pompey; and the tomb which Aboolfeda, on the authority of Ibn Haukel, gives to Galen, may perhaps be transferred to Pompey. Certain it is that the physician of Aurelius was not buried in Egypt, but in his native place Pergamus; and the distance from Pelusium, mentioned by

Pliny, seems too great for the position of Pompey's tomb.

Magdolum is supposed to have been about half-way between Tacasarta and Penta Schœnon, which last may have been at the modern Kateeyeh.

The first stage after leaving Kantarah is at some date groves near a large well. The route continues over and among low sandhills, with now and then a hard mud-flat, which in the wet season is a pool, to *Beer el-Abd*, where are a well of brackish water and some telegraph-men's huts. The next stage is *Mazar*, with a well of brackish water, a sheykh's tomb, and two or three mud huts; it is better not to camp near the well on account of the camel ticks. Four hours from Mazar is *Toweel Assalim*, the highest of the low hills which extend from El-Areesh, and almost at the end of the range. Another 4 hrs., and after passing through some beautiful groves of date-palms, we reach

El-Areesh (Arish), the ancient *Rhinocolura*, which was a place of exile in the time of the Pharaohs, and was so called from the malefactors having their "noses cut off," instead of being punished by death. The town contains about 800 inhabitants. There is a large square fort, with battlemented walls, flanked at each corner by towers. It is the residence of a governor, and is garrisoned by a few troops. Wady el-Areesh is supposed to be the torrent or "river of Egypt," which was the ancient boundary on the side of Syria. There is water in it after rain.

The road continues very near the sea-coast, the whole way from El-Areesh to Gaza. About 6 hrs. from El-Areesh we reach a sheykh's tomb and some telegraph-men's huts, and 3 hrs. farther are the boundary-stones of the Egypto-Syrian frontier. Off the road to the W. is *Refah*, the ancient *Rhaphia*. It is referred to by Josephus as the first station in Syria at which Titus rested when on his way to besiege Jerusalem. Two hrs. from the frontier we reach *Khan Yoones*, supposed to occupy the site of *Jenysus*; but the idea has probably

arisen from an accidental resemblance of name, since Jenysus, being only three days' journey from Mons Casius, would seem to have been nearer Egypt. Some interpret the name as meaning "the resting-place of Jonas," and as fixing the place where the prophet was thrown up by the whale. But the usual Arabic tradition places that occurrence between Sidon and Beyroot. Sheep and poultry can be procured in this village. There is a picturesque ruin of a fort and mosque; a good view of the surrounding country can be obtained from the minaret. Two hrs. from Khan Yoonis is the village of *Beer Aboo Balk*, with a fine grove of date-palms and a large deep well; and Gaza is reached in $2\frac{1}{2}$ hrs. more.

Gaza, now called Ghuzzeh, is a town of some 10,000 inhabitants, situated on a low flat hill about 3 miles from the sea. It was formerly, as its Hebrew and Arabic names imply, a "strongly fortified place," but it is now quite open. It is a very old city, and played a great part in Biblical history. Its position, as the last town in the S.W. of Palestine and on the frontier of Egypt, made it an important military position; but since the conquest of Egypt and Syria by the Moslems it has had no history. For a full description of Gaza, see *Hand-book of Syria*. There is a telegraph station at Gaza, and some English clerks.

ROUTE 14.

CAIRO TO MOUNT SINAI.

a. Preliminary Hints. *b.* Cairo to Suez. *c.* Inhabitants of the Peninsula of Sinai. *d.* Geography and natural features. *e.* Natural History and Climate. *f.* Ruins. *g.* Route of the Israelites from Egypt to Mt. Sinai. *h.* Route from Ain

Moosa to Jebel Moosa (Mt. Sinai) and the Convent of St. Catherine; (*a*) *viâ* Wâdy Mukatteb and Feirân; (*β*) *viâ* Sarâbit el-Khâdim. *i.* Description of Convent. *k.* Ascent of Jebel Moosa and Râs Sufsâfeh. *l.* Ascent of Jebel Katareena. *m.* Other excursions. *n.* Continuation of the journey by the Long Desert, *viâ* Akabah and Petra, or *viâ* Nahkl, to Palestine.

a. PRELIMINARY HINTS.

From Cairo to Mount Sinai is one of the stages in what is called the "Long Desert" route from Egypt to Syria; but as many travellers pay a visit to Mt. Sinai, and then return to Egypt without going farther, it will be convenient to describe it separately.

Seasons.—The best for desert travelling is during the months of February, March, and April. Earlier than February the nights are very cold, and snow is not uncommon in the Sinai hills. Later than April the days are very hot. The time required for the journey from Suez to the convent at Sinai and back will be from a fortnight to three weeks, according to the time spent at the convent.

Preparations.—These are usually made at Cairo, as most of the sheykhs of the Towârah Arabs, who act as guides, and from whom camels are hired, are to be found in the early spring at the Egyptian capital waiting for a job, and the dragomen like to employ men they know, and have the terms of the contract settled, including the camels, at Cairo. But unless the traveller is anxious to spend a few days in crossing the desert from Cairo to Suez, instead of going to the latter place by railway in one day, and if he does not mind giving himself a little extra trouble, he will save a good deal of expense by telegraphing or writing to the manager of the Suez Hotel a few days before he intends leaving Cairo, and requesting him to have some camels and guides ready by a certain date. If there should be none at Suez, three or four days will suffice to bring in any number from the desert.

The contract with the dragoman can then be made at Cairo to include everything but camels, which the traveller will make his own bargain for at Suez, and tents, stores, &c., can be sent to Suez by rail. Perhaps the best plan of all is to engage the sheykh at Cairo, with the understanding that his camels will only be paid for from Suez: only by no means be persuaded to go to Tor on the Red Sea by water from Suez, as when once there, the Arabs will ask what they like. Those who are unacquainted with the country had better consult Messrs. Cook's agents in Cairo respecting the arrangements to be made.

A letter of introduction must be obtained at Cairo or Suez from the agents of the Convent of St. Catherine at Sinai, as the monks may make a difficulty about admitting the traveller without one.

Expenses.—Supposing that the traveller dispenses with a dragoman and a contract, merely engaging a man as a servant, with or without a canteen, and providing tents, stores, &c., and hiring camels himself, his expenses from Suez to Sinai and back need not be more than at the rate of 30s. to 35s. a day, and two people could do it for 2*l.*; but of course more trouble is involved than if he engages a dragoman to provide him with everything.

The charges of dragomen vary so from year to year, that it is difficult to estimate the expense of this journey, but a party of 4 persons ought not to pay more than 30 shillings a day each for *everything* except wine; this proportion being lessened or increased according to the size of the party. Formerly people were content to travel without beds and a hundred other little luxuries which are now considered indispensable; and indeed it would be difficult now to find a good dragoman who would consent to undertake the job unless it was to be carried out in the way he considers necessary, and for which he charges accordingly. It should be distinctly understood, when the contract is made with the dragoman to supply everything, that the traveller is

never to be troubled by the Arabs with any sort of application for money or anything else; the dragoman is responsible for everything: but at the end of the journey, if satisfaction has been given, a small *backsheesh* may be distributed. The contract with the dragoman should be properly signed at the Consulate, where, if it is wished, a form of agreement can be obtained, in which alterations can be made to suit any particular requirements. Half the amount of the contract may be paid on the conclusion of the agreement, but the other half should be kept till the journey is over. If the traveller hires the camels himself, he will have to make a separate contract with the sheykh who supplies them, either at Cairo or Suez. It is impossible to lay down any fixed sum for the hire of camels, but it may be assumed roughly that while from 6 to 8 shillings a day will be asked at Cairo, they may be obtained at Suez for half-a-crown for travelling days, and 1 shilling for stopping days. If Messrs. Cook arrange the excursion, the expenses will probably be less, and the comfort greater.

Things required.—The following list may be useful, even to those who intrust everything to a dragoman, as they will find it advisable every now and then to superintend his preparations. A party of 4 should have 2 large tents, one for feeding and sitting in, and one for sleeping in, and one smaller one for the kitchen and servants. When the party consists of only 2, or even 3, one tent for day and night might be sufficient. Beds (iron that fold up), tables, chairs, and all the inside appurtenances of a tent should be examined, and seen to be strong and sound. The tents should be provided with extra ropes, as well as a double supply of pegs and mallets. All water for drinking should be carried in barrels kept strictly locked, and the Arabs never allowed to draw from them. In addition to this, each person should have a small water-skin, called a *zemzemeeyeh*, to hang at his saddle; these, if new, should be filled and emptied several times, to get rid of the

disagreeable taste they give to the water. Water for washing may be carried in a goat-skin, called *girbeh*; but the following description will show the traveller who does not care about roughing it too much, that he had better not be dependent on the *girbeh*, and the water that is generally to be met with in the Peninsula. "To the traveller in these thirsty limestone deserts, his dependence upon brackish and unpalatable water for his only supply is one of his greatest hardships. To be constantly imbibing a fairly powerful solution of Epsom salts is an amusement one soon grows tired of. We used to try all sorts of plans to disguise the flavour,—lime-juice, brandy, strong tea, or Arab coffee as thick as cream; but neither these, nor boiling, nor filtering, nor anything we could do, were really of much avail. Then again, the system of carrying it in *girbehs*, or prepared goat-skins, though externally convenient in some respects, does not improve its flavour or the relish with which you drink it. The appearance of a filled *girbeh* is very much that of a small black pig which has met with a watery grave; so that, what with the naturally villainous taste of the water, its strong purgative properties, the little extra goatish flavour imparted to it by the *girbeh*, and the notion of the drowned pig, you have to become pretty well hardened before you can be said to enjoy it."—*Capt. H. S. Palmer*. It may be added, however, that the water in the granite district is excellent. A pair of Arab saddle-bags (*khurg*) should be taken, as they are very useful for carrying everything required for the night, books, &c.

With regard to **Provisions**, travellers will provide themselves according to their wants and tastes; but it must be remembered that absolutely nothing can be bought after leaving Suez, except sheep, which may sometimes be had from the Bedaween near Sinai. In addition, therefore, to any preserved meats and other things, it is necessary to take a stock of live fowls, turkeys, and pigeons for the whole journey. Fresh bread may be

baked at Sinai. Good tea will be found a very grateful and refreshing drink after a hot day's ride. One of the best pick-me-ups after a hot and wearying day's ride is a tumbler of tea *à la Russe*, with a slice of lemon, some sugar, and a spoonful of brandy. Milk can only be procured regularly if there happens to be among the camels one with a newly-dropped young one: it is better, therefore, to take some preserved milk. A supply of oranges is a pleasant luxury, and will be much appreciated at the mid-day meal. Water should never be drunk alone, but always mixed with a little brandy: indeed, on the score both of health and convenience of carriage, weak brandy-and-water is the best beverage on a desert journey; but it is one, no doubt, which many people do not like, and they will prefer to take claret,—though, as 3 bottles of claret will hardly go as far as one of brandy, an extra camel will be required for its transport. An extra supply of coffee and Soóree tobacco, to give to the Arabs occasionally, will be found useful.

There ought to be but little need of **Medicine** in the pure air of the desert; but if the traveller is provided with a small medicine chest, he had better take it with him. A little rose-water is often pleasant to the eyes after a hot day's march in the sun; and eau-de-luce or, still better, ammonia, is a good thing for bites and stings.

A flannel shirt and a suit of tweed of moderate texture, not too thin, forms the best **Clothing**. It is a great mistake to wear very thin clothing, as the direct rays of the sun are felt through it in the daytime, and the evenings are often quite cold. A rug and great coat should be taken: an extra covering is often required at night, and they are useful in adding to the comfort of the seat on the camel. The head must be well protected from the sun: a pith helmet, or a white or grey felt hat, well wrapped round with a puggaree, are perhaps the best coverings; but especial care should be taken that the nape of the neck is well protected. It is a good thing to cut the hair pretty

short, and always wear underneath the helmet or hat one of the white cotton caps (*takeeyeh*) worn by the natives under the tarboosh. A tarboosh itself will be found useful for wear in the tent at night. Those who intend to do much walking and climbing among the Sinaitic hills must have at least one, if not two, pair of very stout strong boots, as the granite rocks destroy leather in an incredibly short space of time. A loose white burnoose, or *abbayeh*, to wear while camel-riding, is a great protection from both heat and dust. Though it will seldom be wanted in the desert, it is well to take a macintosh sheet, or American oilcloth, for damp ground. The ordinary Arab saddle-bags will be found very useful for carrying things in daily use. The best port-manteau is a tin travelling bath of moderate size, with an inside that takes out, and a wicker covering: and this arrangement allows the luxury of a bath, when water is to be had, without carrying extra luggage. All india-rubber baths have the disadvantage of not being able to be repaired anywhere if they get out of order.

Camel-riding.—Much of the comfort in a desert journey depends on having a good camel and a comfortable seat. The camel should be chosen and tried beforehand; and the quieter he is, and the easier his paces, the better. A trotting dromedary (*heggeen*) nobody requires who is going to keep pace with tents and baggage, but an animal less rough in its walk than the ordinary baggage-camel is a desideratum. Much careful preparation should be given to the seat. Some will prefer a regular dromedary-saddle, with the addition of stirrups to rest the legs. The more ordinary method is, first to sling the saddle-bags across the common camel pack-saddle, and then to pile on the top as many wraps and rugs as you may have, so as to form as soft and wide a seat as possible, taking care to strap them firmly down in order to prevent their slipping. You may then sit in any position you please,—sideways, or astride, or lady-fashion. Stirrups may be hung on

either from the peak in the front of the saddle, or from the side, to give a rest to the foot. The following plan is recommended by one who has had some experience in camel-riding:—"Place a light box or package on either side of the pack-saddle, sufficiently closely corded to form one wide horizontal surface. On this lay a carpet, mattress, blanket, and wraps, thus forming a delicious couch or seat, and giving the option of lying down, or sitting either side-saddle or cross-legged. Sheets, pillow, rug, &c., may be rolled up and strapped to the back of the saddle, and form an excellent support to the back or elbow." The object of the light box or package is to a certain extent answered by a pair of well stuffed saddle-bags. A proper supply of rope nets (*shebbekeh*) for packing the baggage on the camels is essential: otherwise the loads are continually coming to pieces and falling: moreover the nets act as a protection against projecting pieces of rock in a narrow defile.

General Hints.—Two more observations personal to the traveller in the desert may be added. If strong and able, he should walk as much as possible. The Arabian desert has not, like the African, a surface of deep sand, but offers to the pedestrian, as a rule, a crisp, gravelly foothold, very pleasant to walk on. The pace of the camels—2½ miles an hour—can always be exceeded by the walker, and this affords him the opportunity, when there is no fear of losing the way, and the road is everywhere secure, as it is between Suez and Sinai, of examining the country a little more in detail than is possible from a camel's back. Another great relief to the uncontrollable feeling of *ennui* and sense of monotony, which comes over most people during a long day's ride on a camel's back under a broiling sun, is reading. The scenery may be impressive and full of interest of all kinds, and your companions may be kindred in spirit and pleasant to talk to, but nevertheless a book is an agreeable change. Not a stiff book either, treating of the place and its history, but a novel

or some such light reading. Stanley, Warburton, Miss Martineau, Lord Lindsay, and as many other "local" books as can be found room for, should of course be taken and read daily, and no one needs to be reminded that there is no book so real in its descriptions, and so local in its colouring, as the Bible; but a stock of light literature in the Tauchnitz edition, which can be thrown away as read, will be found by many persons most useful in helping to pass away an hour, when mind and body are too wearied for any exertion.

b. CAIRO TO SUEZ.

It will be found much better to go by rail (see Rte. 7), as there is absolutely nothing to see on the desert journey, which will require 4 days. For those who wish to follow it, it may be mentioned that there are several routes, which however all eventually merge in one.

1. *Derb el-Hagg*, "Road of the Pilgrims," passes by *Heliopolis* and the *Birket el-Hagg*, beyond which it turns to the rt. by a stone ruin called *es Sebeel* ("the Fountain"), and is shortly afterwards joined by

2. *Derb el-Hamra* (the old Indian mail route), which leaves Cairo to the S. of the Gebel Ahmar, and passes *Kalaiat Raian* (9 m.) and *Wády Halazónee* (8 m.), between which places there is much petrified wood. 10 m. farther on joins the *Derb el-Hagg*, and continues to *Wády Gendele* and *Wády Jaffra* (10 m.), where, near the road, there is water after abundant rains. *Om esh-Sharameet*, the Mother of Rags (3 m.), is one of the pilgrims' halting places, and close to the principal station (No. 4) of the old overland route. About 6 m. from *Wády Gendele* falls in

3. *Derb-et Towárah*, which on leaving Cairo runs almost parallel to the last route, and is that generally followed by the *Towárah* Arabs. The three roads united pass *Beer el-Batter*, where the limestone reappears, and the petrified wood ceases with the sandstone, and reach the *Plain of El-Muggreh* (14 m. from *Om esh-Shara-*

meet), the highest part of the road; to the eastward of it all the valleys flow towards the sea and to the westward towards the Nile. About 5 m. farther on the road is joined by

4. *Derb el-Bussateen*, which runs S. from Cairo 3 m. to Bussateen, and then turns E. across the Mokattam range. This, according to Arab tradition, is the route followed by the Israelites. All the above roads are now united, and continue together to *El-Múktala* (10 m. from *El-Muggreh*), near which are traces of the course of an ancient road, and on to *Ageróod* (6 m.), where there is a fort. At this point the *Derb el-Hagg* turns off to the Peninsula of Sinai; while the road to Suez continues to *Beer Suez* (8 m.), and thence to *Suez* (4 m.).

c. INHABITANTS OF THE PENINSULA OF SINAI.

The collective name for the Bedaween inhabiting the Peninsula of Sinai is the *Towárah* (sing. *Tooree*), or Arabs of *Tor*, the ancient name of the Peninsula. They are subdivided into several tribes, of which the principal are—

1. The *Sowálha*, the most important, with two powerful and independent subdivisions—

a. The *Walad Saeed*.

b. The *Korasheh*.

2. The *Aleikát*.

3. The *Emzeineh*.

4. The *Walad Sháheen*.

5. The *Jebeleeyeh*. These last are called *Sebáya ed-Dayr*, or "Serfs of the Convent," and are looked down upon by the other tribes as not of pure Arab descent.

The *Walad Saeed* and the *Aleikát* are the recognised *ghúfurah*, or "guards" of the Convent of St. Catherine, and with the *Jebeleeyeh* possess the right of conducting pilgrims to or from *Tor* or *Suez*; but camels may be hired from any of the *Towárah* tribes. In addition to the *Towárah* there are, in the northern part of the Peninsula, the *Terabeen*, the *Tiyáhah*, and the *Haiwát*.

The total population of the Towárah tribes may be estimated at about 5000. They are a peaceful, harmless people, but hardy, and though poor, dignified. Their camels are their chief support, and they gain a scanty livelihood by conducting the traffic between Suez, Sinai, and Tor. In the more fertile districts, such as the Feirán, tobacco is grown, and the fruit of the date-bearing palm is an important article of food. Their few flocks of sheep and goats are chiefly useful for the wool and hair they supply: it is seldom that any are slaughtered. Another article of commerce is the *min*, the traditional manna, a sweet gummy substance that exudes from the *tarfah*, or tamarisk-tree. It continues to drop about two months, commencing in the autumn. The name is similar to the Hebrew word given in the Bible, and some think it was given to the food in consequence of the uncertainty of the Israelites about the unknown substance, "they wist not *what* it was," *min* signifying "what" in Hebrew and in Arabic. The dress of the Towárah consists of a nominally white shirt, with long open sleeves, fastened round the waist with a leathern girdle, and over this an *abbayeh*, or long cloak of camel's hair. Instead of the typical head-dress of the Bedaween—the *kefeeyeh*, a gaily striped handkerchief, fastened with a fillet of camel's hair—they wear fez and turban. The women are generally closely veiled, and wrapped in a loose blue frock, with a blue mantle over it. Though they seldom perform the orthodox and ostentatious Mohammedan prayer ceremonial, they frequently during the day, without any outward sign of worship, recite some petition.

It would require too much space to describe the peculiar manners and customs common among these or among other desert tribes; but some of their **Traditions**, connected with the Israelites and Moses, are worth a short mention. Their legend of the passage of the Red Sea agrees substantially with the story of the Bible, but the *locale* is placed at Hammám Pharoon, some way down the Gulf of Suez,

where the sulphurous hot-baths are supposed to have been caused by Pharaoh's struggling to extricate himself from the waves. The memory of Moses is preserved in the names of several places, such as "the Wells of Moses," at Suez and at Gebel Moosa; "the Seat of Moses," at Hammám Pharoon, where he watched the drowning of the Egyptians; at El-Wateeyeh; in the Wády ed-Dayr; and on Jebel Moosa, where there is the impression of a human head and back, said to have been made by Moses when he shrunk back as the glory of the Lord passed by. Other mementoes also exist in the rocks said to have been struck by him, as at Wady Berrah, near the Convent, where there is a divided rock called *Hajar el-Laghweh*, "the Speaking Stone," said to have been severed by Moses; at the Wády el Lejah is another called *Hajar el-Magáreen*, "the Rock of the United Ones;" and in the Wády Feirán is a rock called *Hesy el-Khattáteen*, said by the Bedaween to be the identical one from which water issued when struck by Moses. Other memories of the Israelites linger in the names Shóeib (Jethro), Imrán (Amram), Moneijah (The Conference). The various primitive tombs and dwellings, and every ruin of which the purpose is unknown to the Bedaween, are called by them *nawámees*, "mosquito houses," because, they say, that when the Israelites "rebelled against God and against Moses," the Lord sent a plague of mosquitoes to torment them, and these edifices were erected as a refuge from the tiny persecutors. It may be pointed out, however, that the word *namoos*, pl. *nawámees*, a means a hut in which a hunter conceals himself, and this meaning furnishes a more probable explanation of the term as applied to these ruins.

d. GEOGRAPHY AND NATURAL FEATURES.

The Peninsula of Sinai is in shape a triangle, of which the base, a line drawn from Suez to Akabah, is 150 m,

long, the western side 186 m., and the eastern 133 m., the point at which the two sides meet being Rás Mohammed. The area contained within these limits is about 11,500 square miles. Within this triangle, having the same base-line, and with its vertex also towards the south, is a crescent formed by the southern portion of the great table-land known as the Badiet et-Tih, or Wilderness of the Wanderings. It is separated from the rest of the Peninsula by a steep and lofty limestone ridge, forming a curved frontier, of which the highest point is Jebel Emreikeh, situated about midway between the two arms of the Red Sea. There are thus two distinct tracts of country, the comparatively level desert of the Tih on the north, and the rugged mountains of Tor on the south. The latter may be considered as more emphatically the Peninsula of Sinai; by the Arabs it is known under the names Tor Sinai, Jebel Tor Sinai, and Jebel et-Tor. The watershed of this mountainous region runs north and south, the valleys trending westward into the Gulf of Suez, and eastward into the Gulf of Akabah. The central point in the system is Jebel Katareena, 8550 ft., the highest mountain in the Peninsula.

There are three chief geological subdivisions. 1. *The sandstone district.* This occupies a comparatively small portion of the Peninsula. The main part of it is in the north, and runs conterminous with the line of the Tih escarpment. In it are the only plains of deep heavy sand met with in the Peninsula. One of these, the Debbet er-Ramleh, covers a space of about 130 square miles, or one-eighth of the whole sandstone area. There are smaller tracts to the east. The chief features of this district are sandstone peaks, table-topped ranges and plateaux intersected by valleys, and undulating plains. It is the richest in objects of archæological interest. In it are found in great numbers the famous "Sinaitic rock-inscriptions," the sandstone rocks of Wády Mukatteb being covered with these *graffiti*. At Maghárah and at Sarábit-

el-Khádim are the old Egyptian turquoise and copper mines, with hieroglyphic tablets of great age. 2. *The Plutonic and Metamorphic Rocks.* These compose the largest and most striking district of the Peninsula, and indeed give its distinctive character to the whole region. They extend in a triangular mass of mountains from the margin of the sandstone belt to the apex of the Peninsula at Rás Mohammed, and include the well-known peaks of Jebel Serbál, Jebel Moosa, and Jebel Katareena. The rocks are composed chiefly of granites and syenites, and varieties of gneiss and mica-schist. The whole region is a chaos of mountains, a bewildering network of rocky valleys and glens, with but a few open spaces. This granite district is the grandest and the most striking, containing, as it does, the massive single pile of Serbál, and the magnificent lofty mass, in the heart of which are Jebel Moosa and the monastery of St. Catherine, and the towering peak of Jebel Katareena. 3. *The Cretaceous and Tertiary Rocks.* This district is comprised in the long narrow strip which skirts the sea-board from Suez to Rás Mohammed. It is less mountainous than either the sandstone or granitic region, and the scenery is without interest. The beach which lines the sea-margin on the W. often spreads out into large plains, of which the chief is El-Gáah, but on the E. the granite hills descend almost to the shore-line.

The general aspect of the country is one of utter barrenness and desolation, but there are a few green spots in the upland basins, and in some of the narrow passes and rocky glens. The chief oasis is at Wády Feirán; and in the spring-time many of the valleys have streams running down them, whose stores are replenished by occasional showers and heavy dews. These valleys, or "wádies," form the highways of the Peninsula, and the homes of the Bedaween. *Wády*, the participial agent of the verb *wadee* to "send out," "go out," and hence "to flow," may be taken as implying a rent or depression, down which water flows. Dean Stanley has described it as "a

hollow, a valley, a depression—more or less deep, or wide, or long—worn or washed by the mountain torrents or winter rains for a few months or weeks in the year.” Perhaps the best English words to express it are “valley,” or “watercourse.” As a rule these wádies are dry, or have water only on rare occasions, but it is easy to account for the traces they present of the passage of large volumes of water, by the sudden storms which, at rare intervals, break over some part of the Peninsula. The prodigious quantity of rain discharged during one of these storms produces a flood which tears along the wádies like a raging torrent. One of these floods, or “seils” as they are called, was witnessed by the Rev. F. W. Holland in 1867, when the Wády Feirán, a valley 300 yards broad, was for hours the bed of a resistless torrent from eight to ten feet deep.

e. NATURAL HISTORY AND CLIMATE.

Notwithstanding the desert soil, there are few parts of the Peninsula which do not show some signs of **Vegetation**. The valleys and the plains are sparsely clothed with many varieties of almost sapless herbs and shrubs; and the granite mountains are particularly rich in herbs. In addition to these there are some trees and large shrubs, such as the *tarfah*, or tamarisk, already referred to as yielding the “manna,” the *retem*, or broom, the “juniper tree” of the Bible, and the *seyal*, or acacia, the “shittah-tree” of the Bible. There are many signs of the vegetation having been formerly increased by cultivation, and the gardens of the Monastery of St. Catherine, and in the valleys round Jebel Moosa are still kept up and tended by the monks with considerable care. These gardens, oases, and dry herbage have, however, but little effect on the general scenery of the country, and mitigate in no appreciable degree its arid and desolate character. The beauty of the landscape is derived from the effects of light and air, and the colours and outline of the rocks.

[Egypt.—Pt. II.]

Animal life exists to no very great extent in the Peninsula. Among the mammals may be mentioned the spotted hyena (*dhaba*), whose tracks are often seen in the wádies; the ibex (*bedán*), the “wild goat” of the Bible, to be found among the higher mountains, but very shy and wild; the dorcas gazelle (*ghazála*) frequents the plains between the mountains and the sea on both coasts, and is very difficult of approach; the Sinaitic hare (*arneb*), in the upland plains; the coney (*wabur*, *jutah*), in the mountains; the jackal (*taáleb*); the fox (*aboo el-hosein*); the porcupine mouse, and others; the leopard (*nimr*) is seen occasionally in the mountains, and the wolf (*deeb*) is not uncommon. The only birds that the sportsman will find, and those but very seldom, are the Greek partridge (*shinnár*), in the higher mountains; Hay’s partridge (*hajjah*), more numerous and more generally distributed than the Greek, it seldom takes flight, but runs at a great pace, and is difficult to get near; the sand-grouse (*gattáh*), common in the Tih desert, but not easy to shoot; and the quail (*summán*), very rare. A few duck and teal, and other waterfowl, may sometimes be seen in the neighbourhood of the Red Sea. The other birds are chiefly chats, finches, and warblers.

The **Climate** of the Peninsula, especially of the mountain parts, is very healthy. The old hermits, to whom tradition assigns an almost fabulous longevity, believed that man needed in the desert “hardly to eat, drink, or sleep, for the act of breathing will give life enough.” One of its most remarkable features is its intense dryness, observations with wet- and dry-bulb thermometers showing a difference of 20°, and even 30°. In winter it is very cold in the mountains, and snow often falls, though it is never seen lower than 4000 feet. The heat in summer is proportionately intense, especially in the limestone districts; and the khamseen winds, which occur generally in the spring, render the usually clear atmosphere stifling and oppressive. There is a great difference between the temperature of the day

and the night, especially in winter, the thermometer sometimes falling below freezing-point at night, to go up as high as 70° in the shade during the day. This change is not so great in the plains. The prevailing winds are from the north and east. As a rule, the air is very still, with only a gentle cooling breeze, but now and then heavy gales suddenly spring up. The rainfall is very slight, unless there occurs one of those storms already alluded to. Slight shocks of earthquake are said to be occasionally felt. Heavy dews are common in the winter.

f. RUINS.

The archæology of the Sinaitic Peninsula is of considerable interest. The ruins may be divided into four classes. 1. *Primitive remains*, such as stone circles, tombs, store-houses, the *nawámees*, before referred to, archaic sculpturings, &c., which may be referred to the early inhabitants of the country, perhaps the "Amalekites" of the Bible. 2. *Egyptian remains*, such as those of Maghárah and Sarábit el-Khádim. 3. *Monastic ruins*, consisting of buildings erected by monks and hermits from the 4th to the 7th centuries A.D. And 4. *Post-monastic*, consisting of the few ruins which have a Mohammedan origin. Such ancient remains as occur on the routes to Sinai will be noticed in their place.

g. ROUTE OF THE ISRAELITES FROM EGYPT TO MOUNT SINAI.

But one more subject requires perhaps to be referred to before starting on the journey, and that is, the route followed by the Israelites in the **Exodus**. Many theories exist on this subject. It will be well to give a short outline of the principal of them. The starting point in Egypt is called in the Bible Rameses (Ex. xii. 37; Num. xxxiii. 3, 5). Various identifications have been proposed for this town, the chief of which are—(a), Babylon, now Old Cairo; (b), Heliopolis, now Matareeyeh; (c), Heröopolis, the site of which is most probably at Tel el-Maskhutah in

the Wády el-Toomilat, where Mr. E. Naville has discovered the remains of the ancient city of Pithom (see p. 284); and, lastly (d), Tanis, or Zoan, now Sân.

Identification (a) supposes the route after leaving Rameses to have been down the Wády et-Tih, through the Desert, to the Red Sea, which was then crossed from the foot of Rás Attákah below Suez to Ain Moosa, a distance of more than 5 miles. A Bedawee tradition supports this so far as the scene of the passage is concerned. (b) supposes the route to have led down to near the present head of the Red Sea, and the passage to have taken place in the neighbourhood of Suez. (c) places Rameses much farther north-east, and supposes the route to have lain first to some point in the neighbourhood of the modern Bitter Lakes or of Lake Timsah, which there formed the head of the Red Sea, and thence southward to a point near Shaloof on the Suez Canal, where the Red Sea must have been comparatively shallow and sufficiently narrow to admit of the whole host crossing over in one night (Ex. xiv.). This is the solution preferred by Mr. E. Naville, who has thoroughly discussed the question in his work 'The Store City of Pithom and the Route of the Exodus,' published by the Committee of the Egyptian Exploration Fund. He considers that Succoth was a district in which was Pithom, which he has identified as being the same as Tel el-Maskhutah. Etham he considers to have been the region of Atuma, which began at Lake Timsah, and extended west and south of it. Migdol Mr. Naville places near the station of Serapium on the railway line to Suez, and the actual place of crossing the sea at a point about half-way between the Bitter Lakes and Lake Timsah.

Identification (d) is one proposed by Dr. Brugsch (see Brugsch's 'History of Egypt,' ii. 327), and approved by many scholars, being based on indications furnished by papyri and by inscriptions on existing old Egyptian monuments. The hieroglyphic text on two statues found at Sân, the ancient Tanis,

furnish the information that Rameses II. gave his name to the town of Tanis, called Zân in old Egyptian and Zoan in Hebrew. Eastward of Zân, or Rameses, was a district called in the geographical lists extant on certain monuments Thuku or Thukut, the same probably as the Succoth of the Bible, the spot where the fugitives first stopped after leaving Rameses. Its chief town, we learn from the same sources, was Pithom, one of the treasure cities built by the Israelites. A papyrus in the British Museum mentions Khatom as the second station on the road from Rameses to Migdol, and Khatom may be taken to be Etham, mentioned as the Israelites' second resting-place. Migdol, between which and the sea was the next encampment, was the "tower" or "fort" which, according to several hieroglyphic inscriptions, defended Egypt on the north, and was situated probably somewhere near the modern Kantarah on the Suez Canal. Here then, according to Dr. Brugsch, was the scene of the passage, not across the Red Sea, as always hitherto supposed, but across the Mediterranean, or rather the marshes lying between the Mediterranean and the Serbonian bog, and which Strabo and Diodorus both speak of as being often inundated to a considerable depth. Dr. Brugsch's theory as to the starting-point and subsequent route of the Israelites thus far has been a good deal criticised. Among the objections taken to it is the difficulty philologically of identifying Succoth with Thuku, and Etham with Khatom, and the Yam Suf, "Sea of Weeds," the usual singular Hebrew name for the Red Sea, and one used by the oldest sacred writers in their accounts of the passage, with the Mediterranean.

The first stage mentioned in the Bible after the passage of the sea is Marah, the waters of which were bitter. This is identified by Dr. Brugsch with the present Bitter Lakes; and Elim, the next stage, where there "were twelve wells of water and threescore and ten palm-trees," with Ain Moosa. The theory which places the scene of the passage at Shaloof identifies Marah

with Ain Moosa, and Elim with Wády Ghurundel, while that which places it at Suez fixes on Ain Hawárah or Wády Amárah for the former, and on Wády Ghurundel or Wády Useit for the latter.

The next encampment spoken of was "by the Red Sea" (Num. xxxiii. 10), somewhere no doubt on the broad level plain at the mouth of Wády Taiyibeh.

The "Wilderness of Sin" is the next stage in the journey, and this is supposed to correspond with the open plain called El-Markhah, extending by the sea from Jebel el Markhah to the entrance to Wády Feirán.

The next two places mentioned in Numbers are Dophkah and Alush, which cannot be identified; but as they lay between the Wilderness of Sin and Rephidim, they must be looked for somewhere in the Wády Feirán. There are four roads leading from El-Markhah to Jebel Moosa, and some writers have advocated the claims of one or other of these to have been that taken by the Israelites; but everything seems in favour of the Wády Feirán having been the one chosen. It is a much easier road than any of the others, and it was likely to have been chosen in preference to the other easy one by Seih Sidreh and Wády Mukatteb, as avoiding the Egyptian settlements at Maghárah.

Ancient tradition, and most modern authors, agree in placing Rephidim at Feirán. Its position answers to all the requirements of the account of the battle with the Amalekites (Ex. xvii. 8-16); and the rock which Moses there struck to procure water being called "the Rock of Horeb," is thought to present no difficulty, if, as is supposed, "Horeb" is a general term applied to the whole granite district of the Peninsula, and not to any one particular peak or mountain. This is the view taken by Lepsius, Stanley, and all the members of the Ordnance Survey, except Mr. Holland, who follows Burckhardt and Robinson in placing Rephidim at El-Wateeyeh, a narrow pass leading through the granite wall which encloses the central

group of Sinaitic mountains to which, in Mr. Holland's opinion, the term "Horeb," answering to "El-Jebál," properly belongs. The arguments in favour of this view are, that El-Wateeyeh is within an easy day's journey of Jebel Moosa, a condition which some think is required by the Biblical narrative, and that Moham-medan tradition points out a rock there called "the Seat of the prophet Moses." Various other traditions, however, say as much or more for Feirán, and the account in Exodus xix. 2 does not seem necessarily to imply that only one day elapsed between leaving Rephidim and camping "before the mount."

From Feirán the main body of the Israelites, with their flocks and herds, probably passed up the Wády esh Sheykh, while Moses and the Elders went by the Wády Solaf and the Nugb Hawa; the final camping-ground, at which took place the giving of the Law, being the plain of Er-Ráhah at the foot of the peak of Jebel Moosa, called Rás Sufsáfeh. It would take too long here to examine at length the claims of the different mountains that have been put forward to represent "Mount Sinai," "the Mount of the Giving of the Law." They are five in number,—Jebel el-Ejmah, Jebel Umm Alawee, Jebel Katareena, Jebel Serbál, and Jebel Moosa. The last two have had the most advocates: but all recent research and discovery seems to disallow the claim of any but Jebel Moosa. Its peak of Rás Sufsáfeh alone seems to meet all the requirements of the case, viz., a well-defined precipitous mountain summit, overlooking a large open space, on which a vast host like that of the Israelites could encamp, and find sustenance for their flocks and herds in the surrounding valleys. It does not come within the scope of the present route to trace the road followed by the Israelites farther than Mount Sinai; and, indeed, the materials for the identification of any of their subsequent resting-places are so slight that hardly one site can be fixed with any certainty.

h. ROUTES FROM SUEZ TO JEBEL MOOSA (MOUNT SINAI), AND THE CONVENT OF ST. CATHERINE.

There are several roads by which Mount Sinai may be reached from Suez; but it will be sufficient here to describe the two which are most usually followed by travellers, the one in going to, and the other in returning from Mount Sinai, merely indicating the names and distances along the other roads. And of these two principal roads the first and the last parts coincide, the difference in direction occurring between Wády Shebeikeh and the mouth of Nugb Hawa.

Route (α) viâ Wády Mukatteb and Feirán.

	Miles.
Suez to Ain Moosa [Elim or Marah]	8
Wády Sadur	21
Wády Amárah [Marah]	20
Ain Hawárah [Marah]	6
Wády Ghurundel [Elim]	7
Wády Useit [Elim]	6
Wády Ethal	7
Wády Shebeikeh (mouth of) ..	4
Wády Taiyibeh (mouth of) [Encampment by the Sea]	4
Jebel el-Markhah	7
Seih Babsa	6
Wády Shellál (mouth of)	2
Nugb Buderah	4
Wády Igne (mouth of, leading to Maghárah)	5
Wády Mukatteb	5
Wády Feirán	4
Feirán (El - Maharrad [Rephidim]	14
Wády esh-Sheykh (mouth of) ..	6
Wády Solaf (head of) and mouth of Nugb Hawa	15
Nugb Hawa (summit of)	5
Jebel Moosa and Monastery of St. Catherine	5
	161

Route (β) viâ Sarábit el-Khádim.

	Miles.
Ain Moosa to Wády Shebeikeh (see (α))	79
Sarboot el-Jemel	7

	Miles.
Wády Suwig (mouth of)	13
Sarábit el-Khádim (foot of)	6
Debébat Sheykh Ahmed	7
Erweis el-Ebeirig	21
Wády Solaf (head of) and mouth of Nugb Hawa	12
Jebel Moosa, &c., <i>viâ</i> Nugb Hawa (see (α))	10

155

If the traveller does not intend returning to Cairo, but means to continue on across the desert to Hebron, he had better, unless Egyptian antiquities are especially his object, choose Rte. (α) as affording the most general objects of interest.

Route (α).

For the road from Suez to *Ain Moosa* and a description of the latter place (see p. 288).

On leaving *Ain Moosa* the traveller turns his back on civilisation, and enters on the wide desert. And nothing can well be more dreary and monotonous than the first day's journey. At first the plain is a little broken, but after a few miles, at *Wády ed-Dehseh*, a flat desolate expanse is entered on, unrelieved by any feature. The march is toilsome enough, even if the weather be clear and fine; but if, as is frequently the case, a khamseen wind gets up, making the atmosphere oven-like in its heat and oppressiveness, and enveloping everything in a shroud of sand, then indeed the first day's journey in the desert is anything but a pleasant and encouraging experience, and the "flesh-pots" of Egypt will be looked back upon with regret. So many travellers mention having met with a khamseen wind and sand-storm in this part of the desert, that it seems as if it were a phenomenon peculiar to this special region.

From *Wády ed-Dehseh* three roads lead to the springs of *Wády Ghurundel*. The westernmost passes along the coast to near *Jebel Hammám Pharoon*, and then turns up *Wády Ghurundel*: the easternmost, which branches off a

little north of *Wády ed-Dehseh*, runs in the direction of *Jebel Bagah* in the Tih, and then passes near the outskirts of the Tih range to the upper part of *Wády Ghurundel*: and the central and shortest, which, as the one usually followed, will be described.

The sandy bed of **Wády Sadur** (21 miles) is generally chosen as the first camping-place after leaving *Ain Moosa*. A few stunted tamarisks and other shrubs are dotted about, and at the head of the wády is the isolated peak of *Jebel Bisher*. The *Táset Sadur* (the Cup of Sadur), another similar peak, lies ten miles farther inland. In this neighbourhood are the headquarters of the Terabeen Arabs. The *Wády Sadur* has of late years acquired a painful interest for Englishmen, as it was the scene of the murder of the late Professor Palmer, the well-known Arabic scholar, Captain Gill, R.E., and Lieutenant Charrington, R.N., in August, 1882. Professor Palmer and his companions went into the desert with the double object of buying camels for the English expedition, and of getting the Bedaween of the desert to join the English against Araby Pasha. The ill-fated party left Suez on the 8th August, and arrived at *Wády Sadur* on the 10th August. Here they were taken prisoners, and murdered on the following day. Whether the Arabs killed them for the sake of the money they had with them, or in consequence of orders from Cairo, is not positively known, but full particulars of the crime were obtained by Colonel Sir C. Warren, R.E., and five of the principal culprits were hanged at Zagazig on the 1st March, 1883. The most marked feature after leaving *Wády Sadur* is **Wády Wardán** (8 miles), a broad depression strewn with boulders. From this point there is an effective view of the Tih and *Er-Ráhah* cliffs, and the bold outlines of *Jebel Bisher* occupying the gap between them. Gazelle may sometimes be seen in this neighbourhood.

Wády Amárah (12 miles), which may have been the site of "Marah," is the next halting-place for the night; or the camp may be pitched near the

Hagar er-Rekkab (3 miles) ("the Stone of the Rider"), a group of low rocks whose shade affords a tempting resting-place. The country after passing Wády Amárah is not quite so monotonous. The plain undulates, and is diversified by hills and plateaux glittering in many places with crystals of gypsum; on the left spurs come down from the Tih, and low ranges of hills run down on the right to the sea, whose blue and sparkling waters may now and then be caught glimpses of; in front rise the high dark outlines of Jebel Hammám Pharoön. We are near the end of the "Wilderness of Shur," in which the Israelites "went three days and found no water." **Ain Hawárah** (3 miles) is also considered to have claims to be identified with "Marah." It is an insignificant spring, situated on an eminence, and overshadowed by one or two desert palms. The water is nasty and bitter, like that of all the other springs in the limestone district. Passing on the way the *Engée el-Fool* ("the Bean-field"), a small basin which collects sufficient moisture from the neighbouring hills to support a little Arab cultivation, we reach *Wády Ghurundel* (5 miles), a broad well-defined valley, at this point about 600 yards wide, and running between chalky cliffs 60 to 80 feet high. There is plenty of desert herbage, and small clusters of stunted palms are frequent. In this valley grows plentifully the *ghúrkud*, a plant with a small red berry, which some suppose to have been the "tree" used by Moses to sweeten the waters at Marah. This plant, however, has no such properties.

The **Springs of Wády Ghurundel** (2 miles) form usually the third halting-place of the traveller, as here the stock of water can be renewed, and the camels refresh themselves after the 2½ days' march from Ain Moosa. In spring time the supply of water is abundant, and bursts forth in several places. In the cliffs on the left, above the springs, are some old tombs. Wády Ghurundel has been fixed upon as one of the most probable sites for "Elim"; and the oasis which meets the eye of the traveller, if he

should make an excursion down the wády to Jebel Hammám Pharoön, will answer to the requirements of the spot. The valley narrows a short distance below the springs, the cliffs rise in height, and a running stream gives life to thickets of palms and tamarisks, and beds of reeds and bulrushes, abounding in waterfowl and other birds, and through which the water gurgles, with brooks, and pools, and tiny waterfalls. The water ends about a mile from the mouth of the wády, which issues upon the sea-plain, a gentle-sloping alluvial tract of sand and gravel about $\frac{3}{4}$ mile broad.

Four miles along this plain to the S.W. is **Jebel Hammám Pharoön** (the Mountain of Pharaoh's Hot-bath), a splendid cliff of crystalline limestone about 1570 feet high. The hot springs gush out of passages in the rocks in the northern end, and out of the sand. The two principal springs are the hottest, with a temperature of about 160°. The water has an unpleasant taste and a sulphurous smell, and is by the Bedaween credited with marvellous medicinal properties. The name is derived from a Bedaween legend which places the destruction of Pharaoh and his host at this spot, and attributes the heat and sulphurous smell of the water to their troubled spirits lying beneath the waves. The bluffs of Jebel Hammám Pharoön, and the neighbouring peak of Jebel Useit, present a continuous and abrupt front to the sea, five miles long, and impassable.

Returning to the main route we pass, soon after leaving Wády Ghurundel, on to the high rolling plain of *El-Gargal*. The scenery here is picturesque; in front rises the triple peak of *Sarboot el-Jemel*, while the outlines of *Jebel Serbál* and *Jebel el-Benát* can be faintly seen to the S.E.; on the left are the spurs of the Tih, and on the right the ridges of *Jebel Hammám Pharoön* and *Jebel Useit*.

Near this point is a heap of stones called *Hossán Sheykh Aboo Zenneh* ("Horse of Sheykh Aboo Zenneh"), which, according to an Arab story, marks the spot where the mare of

Aboo Zenneh, having been cruelly over-ridden by its owner, broke down, and on being violently spurred, gave one final bound and expired. The cruel rider marked out the leap, which was of marvellous length, with stones, and the Bedaween as they pass throw a stone or some sand on the heap in token of disapproval, with the ejaculation "food for the horse of Aboo Zenneh."

Wády Useit (6 miles) is the first broad valley crossed. It is sparsely covered with vegetation, and just above the crossing-place are some brackish wells, with a few palms. This place is another candidate for being the site of "Elim." **Wády Ethal** (7 miles) is the next feature: it is about $\frac{1}{2}$ a mile wide, and has the usual desert vegetation. Both these wádies issue through narrow gorges, between high limestone cliffs, on to the sea-plain. A short distance beyond Wády Ethal is a heap of stones called *Areas et-Temmán* ("the Bride of Temman"), so called from a female devotee who used to sit and beg at this spot, and was buried there. The mouth of **Wády Shebeikeh** (the "Valley of the Net") (4 miles) is reached after a labyrinthine course through chalky hillocks and ridges, vertical cliffs, and great quarry-like recesses. At this point branches off Route (β), to be hereafter described.

The present route turns southward down **Wády Taiyibeh** (the "Pleasant" or "Fruitful Valley"). After $2\frac{1}{2}$ miles down this valley, between walls of limestone rock from whose dazzling face there is a terrible glare, a cluster of stunted palms and tamarisks is reached, amongst which bubble up a few springs of brackish water: and a short distance farther on are one or two more springs, and a few more palms and tamarisks. Yet another mile or so between hot vertical cliffs, with the bright green caper-plant clinging to their faces, and then, passing on the left a fine bluff of lava and conglomerates, arranged in bright bands of red, black, and brown, we reach the mouth of *Wády Taiyibeh* (4 miles), and come out upon the coast-plain of *El-Mur-*

kheiyeh. On this plain, somewhere near the mouth of the Wády Taiyibeh, is placed the site of "the Encampment by the Sea," and somewhere about the same spot the traveller will pitch his next encampment after leaving Wády Ghurundel.

A hot and weary march follows over the plains of *El-Murkheiyeh* and *El-Markhah*. A short distance down the coast is the low headland called **Rás Aboo Zeneemeh**. The tomb of the saint from whom it is named is to the right of the road, and is hung round with a miscellaneous collection of offerings. Farther on, the road crosses a low promontory of limestone rocks, which at one point rise and approach the sea so closely that camels have to go through the water at high tide. We now reach the bold white cliffs of *Jebel el-Markhah* (7 miles), and crossing the promontory which juts out from it enter the plain of *El-Markhah*, a wretched desolate expanse of flints and sand, almost without vegetation. For about two hours the road traverses this plain in a S.E. direction, and a weary trudge it is. The sun is scorchingly hot, and blazes down upon the traveller from a sky whose blue expanse is unchequered by a single cloud. On the right the waters of the gulf, of an even deeper azure, seem to simmer in a mirror-like motionless expanse, that is hardly broken by a ripple even where they reach the shore. The soil around is dry, baked, and glowing. Fortunate is he who does not have to encounter a khamseen wind to add to the exhausting heat, but meets rather with the fresh sea-breeze, which generally rises in the afternoon, and changes the character of the scene.

At last the entrance of **Seih Baba** (6 miles) is reached. At its mouth on the right-hand side is a slag heap, containing traces of copper. Ten miles farther down the plain is the mouth of the Wády Feirán, up which, according to the most probable conjecture, the Israelites marched. We therefore here quit for a time their track, and advance up the Seih Baba, a narrow valley between hills of limestone, which soon widens out at the mouth of the

Wády Shellál (the Valley of the Cataracts) (2 miles), so called from a remarkable fall, above which the wády takes the name of *Sahow*. There is a footpath to the head of *Wády Nasb*. Up this valley lies the road, between sandstone and limestone rocks of fantastic form and colours. The scenery begins to be very fine, and to afford a sample of the grander features of the Sinaitic country. The path rises rapidly over a rugged tract of ground, and then comes suddenly to the foot of **Nugb Buderah** (4 miles), an abrupt cliff of variegated sandstone, about 100 ft. high. Up its face winds a steep path, here and there supported by a rubble wall, and quite practicable (thanks to the care bestowed on it by the late Major Macdonald, who lived at *Maghára*) for baggage-camels. At the summit is a very small plain, from which the road leads through a narrow winding pass, shut in by beautifully coloured rocks, into the *Wády Nugb Buderah* (2½ miles), and then turns to the left up the **Seih Sidreh** (1 mile). Here is obtained the first glimpse of the red granite of the Peninsula. At first it is only seen on the left bank of *Seih Sidreh*, then it appears on the right, after which it ends, and the gorge sweeping round a cliff of sandstone issues on a broad valley. At the upper end of the gorge comes in on the left a small valley, *Wády Igne* (1½ mile).

If the camp should be pitched for the night somewhere near this spot, the traveller may think it worth while to devote a few hours to visiting the old Egyptian **Turquoise Mines of Maghára**, which are not far distant. Half a mile from its mouth the *Wády Igne* divides, and a few yards up its northern branch, called *Wády Genaiyeh*, are the turquoise mines, situated at from 150 to 200 feet above the valley, in some sandstone cliffs on the western side. At the fork of the valley is a conical hill, strewn with the ruins of buildings occupied by the captive miners and their guards; and at the foot of the hill are the remains of the house occupied by the late Major Macdonald, who worked the mines for some time.

From the ruins a bank of loose stones runs down into the valley and up again to the mines, a causeway apparently for the passage of the miners, intended to save the labour of climbing up and down the steep banks. From the house a camel-road leads up the valley to a good spring of water three miles distant. *Maghára* signifies a "mine" or "cave," and is a term applied, not to one particular spot, but to the whole district in which the mines are situated. Besides the workings at this spot, others may be seen in the *Seih Sidreh*, near the mouth of *Wády Igne*, and in *Wády Umm Themáim*, which enters *Seih Sidreh* about a mile lower down.

According to the hieroglyphic tablets at *Maghára*, the first Egyptian monarch who invaded the Peninsula was Seneferoo, the last king of the IIIrd Dynasty, who put up a tablet recording his conquest of the country, and discovery of the mines. Cheops, or Shoofoo, the builder of the Great Pyramid, also has a tablet close to the entrance of the cave. There are records of various other monarchs of the Vth and VIth Dynasties, who either continued or re-established the works. From the VIth to the XIIth Dynasty they appear to have been abandoned. In the 2nd year of Amenemhat III. of the XIIth Dynasty an expedition appears to have been sent to reconquer the place, and there are various tablets of this monarch's reign referring to the working of the mines. The name of his successor Amenemhat IV. also appears among the inscriptions. A gap in the records again occurs until the XVIIIth Dynasty, when there is an inscription recording an expedition to the mine during the joint reigns of Hatasoo and Thothmes III. From that time *Maghára* was abandoned by the Egyptians. We gather from these records that the Egyptians worked the mines at intervals during a period of from 1000 to 2000 years, and that it is more than 3000 years since they ceased working at them. The material which they sought to obtain at the mines is always called *mafka* in the hieroglyphics, and is no doubt the turquoise of inferior quality, which

may still be obtained. The presiding goddess, of both the region and the stone which it produced, was Athor, who is constantly mentioned in the inscriptions, and with whom are associated Thoth and Sept. It is a curious fact that among the *débris* of the mines are several specimens of a fresh-water shell now found in the Nile, the *Spatha Chaziana* (Lea), with the nacre quite fresh. Unless these were brought from the Nile, which is hardly probable, we must suppose that at one time there was sufficient water at Maghárah for them to live in.

Leaving the point where the Wády Igne joins the Seih Sidreh, we continue along the latter till its junction with the **Wády Mukatteb** (the "Written Valley") (5 miles), a broad shallow watercourse, with terraced cliffs, piled up at the base with crumbling blocks and fragments. It derives its name from the so-called **Sinaitic Inscriptions** with which its rocks abound. These inscriptions are to be found in more or less abundance all the way from Wády Igne to the head of Wády Mukatteb, but the greater number of them occur in clusters in the space of about a mile at the lower end of this wády. They are generally found in the lower *strata* of sandstone. At one time supposed to be of great antiquity, the balance of opinion now inclines to their being the work of Christian hermits and pilgrims of not earlier than the 4th century. The language in which they are written, according to Prof. Palmer, is a dialect of the Aramaic tongue, and the letters a link between the ordinary Hebrew and Kufic. The inscriptions consist generally of the writer's name, with some conventional formula attached. From the watershed at the head of Wády Mukatteb the view is very beautiful, presenting striking contrasts of form and colour. On the E. is a magnificent red granite mountain, *Jebel Merzegah*.

The road now descends from the watershed, and enters a wide boulder-strewn valley towards **Wády Feirán** (4 miles), the grandest of all the Sinaitic wádies. About a mile up the valley, at the mouth of *Wády*

Nisreen, are some stone circles and cairns, probably sepulchral monuments of a very early date. There are some 14 or 15 circles closely grouped together, and of from 10 to 20 ft. in diameter. In the centre of each is a cist, about 4 ft. long, $2\frac{1}{2}$ ft. broad, and $2\frac{1}{2}$ ft. deep, composed of four large stones, and a covering slab. Inside the cists have been found human bones, teeth, &c., and in one instance a small bracelet of copper, lance and arrow-heads, and a necklace of marine shells. Though the bones were decomposed, the outline of the body could be traced, placed on its left side, in the bent position usually considered one of the oldest forms of burial.

The Wády Feirán now opens out into a succession of long open reaches, with Jebel Serbál and its neighbouring peaks filling up the background. The soil is a crisp granite gravel, with here and there tracts strewn with boulders or shingle. The rich colouring of the sandstone rocks is now exchanged for the somewhat more sober hues, but more varied outlines, of granite, gneiss, &c. As we advance farther the bed of the wády narrows, and the scenery becomes grander at every step. At a sharp angle of the valley, on its right bank, is a large block of fallen granite, covered with a heap of pebbles and small stones. This is called *Hesy el-Khattáteen* (11 miles), and is declared by the Bedaween to be the identical rock struck by Moses to supply the thirsty Israelites (Ex. xvii. 6). It should be noted that we are again on the most probable route taken by the Israelites, who are supposed to have come up Wády Feirán from the sea. Contrary to most of the traditional sites in the peninsula, this rock is just where we should expect to find it. The Amalekites, encamped three miles higher up the valley at Rephidim (Feirán), cut off all access to the water supply there, and the eager thirst of the Israelites, after three weary marches without coming to any springs, may well at last have caused the murmurings described in the sacred narrative, when they found themselves cut off from the hoped-for oasis. The

grandeur and desolation of the scenery now becomes almost overpowering, and the eye rests with pleasure on the little oasis of *El-Hesweh*, to be followed not long after by the welcome sight of the great palm-grove of Feirán, a rich mass of dark-green foliage winding eastward through the hills. A rugged valley, *Wády Aleyát*, at whose head stands Jebel Serbál, here comes in from the south-east; and in the centre of the open space caused by their junction stands a low hill, *El-Maharrad* (3 miles), crowned with ruins. In this pleasant oasis the traveller will pitch his tent with delight, and, if he can, devote at least one, still better two days to an examination of the surrounding district.

Ascent of Jebel Serbál.—This will occupy a whole day, and should not be undertaken by any but good walkers and climbers, as the way is hard and toilsome, and the climbing near the summit requires a steady head, and some experience in mountaineering. The ascent from Feirán will take about 5 hrs. Jebel Serbál is in many ways the most striking mountain of the Peninsula; it rises abruptly to a height of 4000 ft. above the valleys at its base, and its summit, a ridge about 3 miles long, is broken into a series of beautifully outlined peaks of nearly the same height. The loftiest, 6734 ft., is towards the eastern extremity of the ridge. Some writers have identified Serbál with the Mount Sinai of the Bible, but all the best recent authorities agree in considering that the topographical requirements of the Bible narrative are not met by its position. There is no large plain in its vicinity on which the Israelites could have encamped in sight of the mountain: a sufficiently fatal objection in itself.

The way to Jebel Serbál lies up the *Wády Aleyát*, a broad rugged valley, with a few trees and a little herbage. At the upper part of the wády, which rises rapidly in its 3 miles' course, are some springs of cool water and a few palms. The path now enters the lower slopes of Serbál. Hence to the summit basin from which the peaks rise

there are two principal paths, or goat-tracks, one by a steep rocky ravine called *Aboo Hamáta* (the "Road of the Wild Fig-tree"), and the other and longer one by two less precipitous paths called *Sikket Sadur* and *Sikket er-Reshsháh* ("the Road of the Sweater"). The principal peak is an enormous smooth dome of granite surrounded by a cupola of like nature. The climbing here is not easy, and it is only the coarse nature of the rock, which affords a good foothold, that makes it possible to get up or down, there being nothing to cling to. In a few places there are steps of loose stones, laid probably ages ago, which make the task easier. A narrow ledge runs out from near the summit of the peak for about 50 yards, ending in a sheer precipice of 4000 ft. On this are the ruins of the *lighthouse*, which gives its name *El-Madhawwa* to the highest peak of Serbál. It was one in a system of beacon-fires kept up from Matáli Hudherah, or "Look-outs of Hazeroth," to Suez, and along the sea-coast. It is a rude stone structure, probably built by the same men who traced the Sinaitic inscriptions, several of which are found on the path up to the summit, and in a hollow near the lighthouse. Capt. H. S. Palmer thus describes the view from the top of Serbál:—"From the summit of Serbál the landscape on a clear day is one of the most striking and varied, if not the most extensive in the country. Looking seaward, a wild chaos of rock and mountain fills the foreground: then comes the hot brown El-Gá'ah; then Tor and its palm-groves, faintly seen, and the low coast range farther north; then the glittering water of the gulf, backed in the far distance by grey and purple ranges of African mountains. Looking inland, the eye roams over an amazing complication of desert mountains and valleys—a vast network, of which the white and grey wády-beds, winding in fanciful snaky patterns over the whole face of the country, form the threads, while mountains of all sizes, forms, and hues fill the interstices; northward the far prospect is closed by the long blank

of the Tih escarpment; the peaks of Katharína and Umm Shomer rise darkly in the south-east; at your feet is Feirán, a thin green line of palms straggling through the hills."

The derivation of the word *Serbál* is, according to Professor E. H. Palmer, whose etymology has been adopted in this account of the Peninsula, from the Arabic word *sirbál*, a "shirt" or "coat of mail," in allusion to the gushing of the waters, during a storm, over the round smooth rocks of the summit, which clothe it, as it were, with a shirt, or coat of mail, of glittering fluid. The name has also been derived from Serb Ba'al, or palm-grove of Baal.

The objects of interest close to **Feirán** itself are many, but they can only be briefly alluded to here. The evidence in favour of its being the *Rephidim* of the Bible has been already pointed out; but there is one more feature, and that an important one, that should be mentioned. On the right bank of the wády, opposite the hillock of El-Maharrad, is a conical hill called *Jebel et-Taooneh* ("the Mountain of the Windmill") about 600 ft. high, so placed as to be in full view of the two valleys Aleyát and Feirán, where the battle between the Israelites and the Amalekites would have been fought, and accessible from a point near El-Hesweh, lower down the Wády Feirán. Access to this hill would have been easy to Moses, and from its summit he could have witnessed the battle raging below (see Ex. xvii. 9-12). An early tradition favours this view, and Antoninus Martyr (600 A.D.) states that a chapel stood on the spot from which Moses viewed the battle. Ruins of such a chapel still exist on the summit of *Jebel et-Taooneh*. Its aisles divided by square pillars of red sandstone can still be traced, and the form of the apse. It was afterwards altered and turned into a mosque. The whole of the path, or rather flight of steps, which leads up from Wády Feirán to the top of *Jebel et-Taooneh* is lined with the remains of small chapels, often built over the cells or tombs of

anchorites, and serving as "stations" on the way to the principal church at the summit. All this seems to prove that *Jebel et-Taooneh* was regarded as a place of great sanctity by the pilgrims of early ages.

The *Ruins of Feirán* itself are those of the old episcopal city of *Pharan*. The old convent and church stand on the top of the hillock (*El-Maharrad*) already mentioned, at the junction of the wádies. The principal walls of the convent still remain, built of flat stones and mud, with sundried bricks at the top. The church is at the northern end, and, from the number of capitals, broken shafts, and other remains found within its walls, appears to have been a building of some importance. On a low neck of land which connects the hillock with the wády are the remains of the town, surrounded by a wall which was 7 ft. high; parts of it remain, the composite of mud and small stones being here faced with large unhewn boulders. Both within and without the walls are the remains of buildings, and to the west, in a "jorf" or bank of alluvium, is the cemetery; the tombs are partly cut perpendicularly in the face of the rock, and partly built with large stones, and the entrances are either closed by large slabs of stone, or built up with mud and stones. These tombs are often used by the Bedaween. On the right bank of the Wády Feirán is a deserted village, which probably formed part of the old city, but which bears traces of having been occupied at a later period by a settled Arab population.

The hill called **Jebel el-Moneijah** (the "Hill of the Conference"), in the east bank of Wády Aleyát, is remarkable for the number of Sinaitic inscriptions found on it. There is a small enclosure on the top, both within and without which the inscriptions abound. It is looked upon by the Bedaween as a place of great sanctity, and they sacrifice a lamb in front of the enclosure at the time of the date-harvest in Wády Feirán.

On both banks of Wády Feirán are the homes of numerous anchorites who

once lived there, and sat "like a lot of rabbits at the mouths of their holes." There are also a number of tombs generally with two tiers of "loculi;" they lie almost invariably east and west, and the method of burial appears to have been to lay the bodies on their backs on the bare rock, heads to the west, feet to the east, the arms stretched out at full length by the side.

There are the remains of several monastic establishments in the neighbourhood of Wády Feirán, of which the most remarkable are in *Wády Sigilleeyeh* to the south of Serbál, an almost inaccessible gorge approached by a road the construction of which, as shown by what still remains of it, proves the monks to have been both skilled and energetic in road-making.

The natural beauties of the **Oasis of Feirán** are enough almost to induce the traveller to spend a day in doing nothing else but give himself up to their delights. For 4 miles, beginning from the mouth of Wády Aleyát, it extends up the valley, a luxuriant mass of trees and vegetation, hemmed in between magnificent rugged granite cliffs from 600 to 800 ft. in height. Here all the trees common to the Peninsula show at their best, and the date-bearing palm is of unusual size and fruitfulness. A varied undergrowth of herbs and grasses, moss, turf, small flowers, rushes, and other marshy plants, cover the bed of the valley, save where some stone-strewn dry torrent-bed marks the course of and the ravages of recent floods, such as that which occurred in 1867. Here and there are clusters of rough Bedaween houses, with enclosed gardens, in which are grown maize and tobacco, irrigated by means of water raised by *shadoofs*.

Through this long valley, the Paradise of the Bedaween, the traveller bends his way on leaving Feirán, till, after about 3 miles, the palms and water cease, and the only verdure is a tamarisk-grove. In another mile this also ends, and all is again barren and desolate. At this point occur a series of curious alluvial deposits, consisting

of banks of soil rising sometimes to a height of 100 ft., and extending along the wády's brink. By the Bedaween they are called "*jorfs*." Their origin is uncertain, but Mr. Holland attributes their formation to the beds of alluvium gradually formed by slowly flowing streams being washed away by the rushing torrents that sweep down the wádies during a storm. *El-Buweib*—an islet of gneiss in mid-channel—forms "the gate" of Wády Feirán, through which the road passes into the **Wády Soláf**; and a short distance farther on the mouth of **Wády esh-Sheykh** (6 miles) is reached.

It is conjectured that the bulk of the Israelite host passed up this valley by a longer and easier route to Sinai, while Moses and the elders went by the shorter and more difficult route on which we now enter.

We continue up the Wády Soláf, which opens out into long straight reaches. At the mouth of *Wády Umm Tákkeh* are a number of the primitive stone houses called *nawámees*, before alluded to. They resemble the "bothan" or beehive houses of Scotland. Their usual shape is an ellipse or irregular circle from 40 to 50 ft. in circumference, with walls $2\frac{1}{2}$ to 3 ft. thick: these walls rise perpendicularly for 2 ft., and then begin to close in, each successive course of stone projecting slightly beyond the one below it, till only a small hole, covered with a flat stone, is left at the top. The doors are about $1\frac{3}{4}$ ft. wide, and the same in height, with lintels and doorposts. Sometimes a large granite boulder forms a portion of a wall. There is no evidence of any tool having been used in their construction.

About 3 miles beyond these stone houses the direction of the wády changes, and approaches the wall of granite cliffs which form the north-western frontier of the heart of the Peninsula. Through this massive barrier, 14 miles in length, and which rises some 3000 ft. above the level of Wády Soláf, there are but two openings; one through the pass of Nugb el-Hawa, about half-way along the barrier, and the other through the pass

Rás Sufsáfeh are seen closing the prospect in the far distance. After a short descent the path rises again along the *Wády Aboo Seileh*, which soon widens into a plain, and then the crest of the hill is reached (5140 ft. above the level of the sea), and the whole plain of **Er-Rahah**, with Jebel Sufsáfeh only 2 miles off, and the monastery of St. Catherine nestling in the *Wády ed-Dayr*, lies spread out before the astonished gaze. "It is a view which, once seen, is not likely to be forgotten. Indeed, the whole prospect from this point is so beautiful and sublime that no beholder can fail to be impressed by it. It is indeed unrivalled; there is nothing else like it in this or any other part of the Peninsula—the long wide plain sloping down to the mount, the grand outlines of the surrounding hills, and the stately cliffs of the Rás Sufsáfeh, the 'brow' of Sinai or Jebel Moosa, overlooking and seen from every point in the plain below, the most conspicuous and imposing feature in a landscape where all is grand."—*Capt. H. S. Palmer*. Crossing *Er-Raháh* we reach the foot of Rás Sufsáfeh, and leaving the *Wády esh-Sheykh* on the left continue up the **Wády ed-Dayr** to the walls of the *Monastery of St. Catherine* (5 miles); unless indeed the traveller decides to encamp, rather than seek the hospitality of the monks, in which case the tents will probably be pitched at the entrance of the *Wády ed-Dayr*.

Before proceeding to describe the convent, and Jebel Moosa and its neighbourhood, it may be well to give a short account of the other route, which leaves the one already noticed at *Wády Shebeikeh*, and rejoins it at the *Nugb Hawa*.

Route (β).

On leaving *Wády Shebeikeh* the road turns up **Wády Hamr**, a fine open valley with low chalk cliffs, till it reaches the base of **Sarboot el-Jemel** (7 miles), a ridge of limestone and flint conglomerate rising 1200 feet above the valley. Passing round this mountain to the south-east, the wády con-

tracts again between sandstone rocks, on which are some Sinaitic inscriptions, and opens on to the great sandy plain of *Debbet er-Ramleh*. The way lies along the western side of this plain, gradually ascending a terraced rocky tract till about midway the highest point is reached (1797 feet), commanding a fine view of the plain stretching eastward, with the lofty *Tih* escarpment beyond, and on the south the mountains of *Wády Nasb* and *Sarábit el-Khádim*. A steep descent now leads to *Wády Búbba*, and then after a short time an open *seih* is reached, formed by the confluence of five wádies. This point forms the north-western limit of the Egyptian mining colony, which, extending southwards to *Maghárah* (see *Rte. (α)*) and eastwards to *Sarábit el-Khádim*, is the most interesting in the country for an archæologist. A short distance from the road to the right, up *Wády Nasb*, are some old mine-workings and slag heaps. It is the great watering-place of this district, and the water is excellent.

We now leave the plain and turn up **Wády Suwig** (13 miles), a winding valley cut through sandstone. Leaving the baggage-camels to proceed along an easier route by *Wády Mery* to *Wády Khameeleh*, the traveller toils through deep sand to the mouth of the small rocky ravine which leads to *Sarábit el-Khádim* (6 miles). Here even the riding-camels must be left, and the rest of the distance done on foot. There is a fifteen or twenty minutes' walk up the wády, and then half-an-hour's tiresome climb up a rough incline, surmounted by a steep sandstone cliff. On the top of the plateau, which is 700 feet above the wády, are the

Ruins of Sarábit el-Khádim.—These consist of two temples of different dates: the earlier merely a rock-hewn chamber with an open vestibule in front; the latter a large building, connected with the former, but not in the same straight line with it. Both appear to have been reconstructed. In the centre of the rock-hewn

chamber a square pillar of solid rock has been left to support the roof; both this and the walls of the chamber were formerly covered with hieroglyphics and coloured. At the end of the chamber are two recesses; one of which, formerly provided with a door, leads to a small space roofed over with large flat slabs; near this is another rock-hewn chamber, and in front of the two stretches an open court, the walls of which are covered with sculptured scenes. In this court are some *stelæ*, which appear to have been removed from their original position. The later temple consists of a large square court, with fragments of pillars and Athor-headed capitals, and of a long building divided into numerous small chambers. At the end nearest the rock-hewn temple is a large gateway. The walls are covered with tablets and inscriptions, and the whole must have been very fine when perfect; at present it is one mass of ruin. Round the temples are long heaps of stone, the remains probably of enclosing walls. The whole is much buried in sand, and Col. C. W. Wilson, from whose account the above description is taken, thinks that excavating would bring a good many things to light. The little digging done by the Ordnance Survey resulted in the finding of a small gold ornament, a few scarabæi, broken necklaces, fragments of pottery, &c. The number of *stelæ* is remarkable.

It appears, according to Dr. Birch, that the colony of Sarábit el-Khádim dates from a later epoch than that of Maghárah. Amenemhat II. of the XIIth Dynasty was the first to open the mines, and found the temples. His name is cut on the face of the rock near the temple. There are many other tablets with the names of other kings of that dynasty, Amenemhat III. and IV. Like Maghárah, Sarábit el-Khádim was abandoned from the XIIth to the XVIIIth Dynasties. Thothmes III. then recommenced working the mines, and was followed by Thothmes IV. and Amenhotep III. The kings of the XIXth Dynasty, especially Sethi I. and Rameses II., have nearly all left

records here. Though the temple was probably founded during the XIIth Dynasty, the first name found on it is Thothmes III., and other monarchs follow down to Rameses IV., including Menepthah, the Pharaoh of the Exodus. Athor is the principal divinity, with Set and Knum. There are many tablets and inscriptions cut in the sandstone of the mining district which surrounds Sarábit el-Khádim.

Returning to Wády Suwig, which gradually becomes broad and steep, the road lies through heavy burning sand to the foot of *Nugb Suwig*. A winding rocky trail leads to the summit, and then we descend again by a rugged path into *Wády Khameeleh*, at which point comes in the road followed by the baggage-camels. A short way farther on, on the right-hand side, are two large rocks with Sinaitic inscriptions. Continuing up the north branch of *Wády Khameeleh* we reach a small sandy plain, called *Debébat Sheykh Ahmed* (7 miles), from a Bedawee saint who lies buried in the tomb by the wayside. Just beyond the mouth of *Wády Meraikh* are some *nawámees* (see Rte. α) and circular tombs. **Wády Bark**, up which the road now turns, is a long broad valley, steep and rocky, with a number of fine *seyál*-trees. The sandstone is here exchanged for gneiss. Five miles up *Wády Bark* is a wall of loose stones, built by the Bedaween to keep out Mohammed Ali's soldiery. At the top of the valley is a group of *nawámees*. **Wády Labweh** is a broad open valley with a granite gravel soil. About 1½ mile up it, on the left of the road, is a cleft in a large rock, containing a spring of cool delicious water; it is called *Shageek el-Ajooz* ("the Old Woman's Rift"). Granite rocks now succeed to gneiss, and the wády expands into an open plain, two miles wide, well clothed with desert herbage. The plain again contracts, and, crossing the watershed, the road enters **Wády Berrah**, in a side valley to the N. of which there is good water. Two miles up this valley is a rock, called *Hajar el-Laghweh*, with Sinaitic in-

scriptions; and three miles farther on we reach the feature from which the wády derives its name, "the Valley of the Passers-Out"—two massive bluffs of red granite, standing like gigantic sentinels, through which we pass out by a narrow gorge into a wide plain called *Erweis el-Erbeirig* (21 miles); not to be confused with a spot of the same name near Ain Hudherah. A road leads hence to El-Buweib in Wády Feirán, eight miles off.

From *Erweis el-Erbeirig*, which commands a fine view of Serbál, we pass by the *Wády Soleif* into the *Wády esh-Sheykh*, and thence by the *Wády Sahab* to the head of *Wády Solaf* and the mouth of *Nugb Hawa* (12 miles). The road hence to Jebel Moosa has been described under Rte. (a).

i. HISTORY AND DESCRIPTION OF THE CONVENT.

History.—The first settlement of Christian communities in Sinai probably took place during the persecutions which raged in Egypt and Syria in the 2nd and 3rd centuries. There is no doubt that during the 4th century Jebel Moosa and the neighbouring mountains swarmed with hermits, who in A.D. 373 were attacked by the Arabs and great numbers slain. The convent of Dayr Arbáee in the Wády Lejá is said to commemorate the death of 40 of them. After this they seem to have chiefly settled at Feirán and Mount Serbál. They had so far recovered themselves in the 6th century that a legate appeared at the Council of Constantinople in A.D. 536 to represent "Holy Mount Sinai." Six years previously, *i.e.* in A.D. 530, according to Procopius, Justinian founded on the slope of Jebel Moosa a church, dedicated to the Virgin, and a fortress to protect the monks from the Saracens. The fortress is no doubt the present convent. From that period Feirán declined in importance, and in the 10th cent. the episcopal seat was transferred to Sinai. Within their stronghold the monks were able to resist the attacks of the marauding Arabs, whose habits

of persecution were not changed by their conversion to Islám. They were protected too, generally, by the rulers of Egypt, who gave them certain privileges, some of which they still enjoy. In the 14th cent. Rudolph von Suchem, who visited the convent, stated that it contained 400 monks, under an archbishop. There were also at that time six other convents in the Peninsula, and many hermitages. In the 17th cent. there only remained the community of Sinai, dwindled down to 60 monks; and now it contains but 20 or 30.

The monastery is nominally presided over by an archbishop. He is elected by the monks themselves from among the priests of the convent, but the election must be confirmed by the Patriarch of Jerusalem. The local head of the monastery is the prior. The rule of the monks is very strict. No meat and wine are allowed, and during fasts butter, milk, and even oil are forbidden; they are however allowed to drink a very strong spirit distilled from dates (*áramee*). The services are long and frequent, the Greek ritual being performed eight times in the 24 hours, and every one must be present at least four times, twice during the day and twice during the night. Most of the monks are quite uneducated, the lay brothers being recruited from the lowest class of Greek peasants. They all follow some trade, which their situation compels them to take up—baker, gardener, cook, shoemaker, &c. Now and then an intelligent monk may be found there, undergoing a period of banishment from his own convent.

Description.—There is no difficulty in obtaining admission to the convent, if the visitor is provided with the proper letter of introduction, already alluded to (p 331). It is no longer necessary to enter by the trap-door in the wall, some 30 feet above the ground, up to which all who sought admittance were formerly hauled by a rope. The present entrance is by a low door in one of the buttresses on the north side of the convent, through which a short vaulted passage leads to

a postern in the convent wall. The ancient entrance is a little to the right, in the centre of the north face, and is a fine door 7 feet wide, but it has for many years been closed with masonry. Above the lintel is a relieving arch, and over this a machicoulis, in which is a tablet with a Greek inscription not hitherto deciphered. As the machicoulis and the inscription both belong to the period at which the monastery was built, it is to be hoped that some one will succeed in reading the inscription. There are other tablets above the buttress in which is the modern entrance, with inscriptions in Greek and Arabic giving the history of the building of the convent by Justinian. The whole of the north wall is much cracked, and the masonry concealed by rubble heaped against it. The top is modern. The east wall, in which is the trap-door mentioned above, was almost rebuilt at the end of the last century by the orders of General Kleber, and an inscription in modern Greek on a small tablet in one of the round towers commemorates the fact. The south wall has also been partially rebuilt, and is supported with buttresses; along the top is a covered passage forming a pleasant promenade. The west wall, owing to its position, is the best preserved, and shows how strong and massive the old building was. Numerous crosses and other devices are seen in the covering stones of the loopholes. The original form of the building was an irregular quadrangle, with slightly projecting towers at each angle, and in the east, west, and south sides. Its position was probably determined by the abundant water-supply in the neighbourhood, and the existence near it of the traditional site of the Burning Bush, and the chapel and tower built by order of the Empress Helena.

Having passed through the entrance, which is protected by no less than three doors, and is so narrow that only one man can enter at a time, the visitor finds himself in the interior, and will probably be conducted at once to the guest chambers high up over the north wall. Here, if he means to

remain in the convent, he will take up his abode. Lodging, bread, and water are what the convent provides for its guests, so of course servants and food will have to be taken in. A *backsheesh* of about £1 a head is expected when the traveller leaves, over and above what his dragoman may have given for the things provided.

Originally the interior was laid out with great regularity, but there are few signs of the old plan still remaining. The following is a graphic description of the general view. "Though the interior presents a scene of the most hopeless confusion when looked down upon from the guest chambers, there is not wanting a certain quaint picturesqueness and charm, which is heightened in spring by the bright green of the trellised vines. Two tiers of loopholes are still visible in the west wall, and some few of the vaults and arches within remain intact; but they are for the most part broken down and filled with all manner of filth. Over, above, and within them are the buildings of after ages, mosques, chapels, bakeries, distilleries, and stables, some themselves gone to ruin, and serving as foundations for still later erections of mud and sun-dried bricks, which are daily adding their mite to the general confusion. The quadrangle is now completely filled with buildings, and through them, turning and twisting in every direction, now ascending, now descending, exposed to the full force of the sun, or passing through dark tunnels, is a perfect labyrinth of narrow passages."—*Col. C. W. Wilson.*

The **Church**, which is remarkable for its massive grandeur, was built during the reign of Justinian. The exterior bears signs of extensive alterations; a new porch has been added which almost conceals the original west porch and its window; the south wall has been raised, and the east end partially rebuilt. There were probably two towers at the west end: that at the south-west corner is a distinct building, and was perhaps built as a place of refuge before the existence of the

convent; and if so, it may be a remnant of the tower of Helena, which Justinian enclosed, with the place of the Burning Bush, within the convent. The church has three aisles, separated by two rows of granite columns; at the eastern end of the centre aisle is a large apse; the other aisles are closed by walls, through which are doors leading to two chapels; one of the Holy Father, on the north, and the other of St. James the Less, on the south. From either of these there is access to the Chapel of the Burning Bush, situated behind the central apse, round which there is a free passage. There are three chapels in each side aisle, those on the north below the level of the floor, and those on the south above it. The capitals of the columns are of various designs, no two alike. The mosaic over the apse represents the Transfiguration. Our Saviour is in the centre, Elias on the right, Moses on the left, St. Peter lying at his feet, and St. James and St. John kneeling on either side. Round the whole are a series of busts of prophets, saints, &c., each with his name written in Greek; and beyond, on the face of the wall is a border, with figures of dodo-like birds. On the wall above the apse are two representations of Moses, one at the Burning Bush, and the other at the Receiving of the Law; and beneath these are two portraits, said to be those of the Emperor Justinian and his wife Theodora, but they bear no resemblance to the known portraits of either. Close to the altar is a chest containing the skull and hand of St. Catherine, and beneath it a marble slab with two ibexes in relief at the foot of the cross. The altar-screen is profusely ornamented, and a large cross with a painting of the Crucifixion towers above it. The walls are covered with the quaint pictures usually seen in Greek churches, and hung with banners, and from the roof hang gold and silver lamps of great beauty. Between the columns are the wooden stalls of the monks, and the elaborately carved thrones of the Patriarch and Bishop, in one of which is a painting representing the con-

vent before the round towers were added.

In the **Chapel of the Burning Bush** is shown the place where the bush stood, now covered with a silver plate; and in the wall is a little window through which the sun's rays are said to fall once in the year. The floor, lower than that of the church, is richly carpeted, and the walls are covered with pictures and encaustic tiles. Two splendid coffined *Effigies of St. Catherine* are kept here; one given by the Empress Catherine, and the other by the present Emperor of Russia, Alexander II. On the two fine old wooden doors by which the church is entered are a variety of devices cut in panels, and several coats of arms, the work probably of pilgrims. On the archway near the mosque, and in the north wall of the refectory are the arms and names of pilgrim knights, some dating back to the 14th and 15th centuries.

Near the church is a *Mosque* with a minaret; it contains an old wooden pulpit with a Kufic inscription.

The **Library**, which is neatly arranged, contains a number of Greek printed books and Arabic MSS. It was here that Tischendorf discovered the famous MS. of the Bible which has been called the Codex Sinaiticus. This is one of the most valuable MS. of the Bible. It probably dates from the 4th cent. It is now in St. Petersburg, having been purchased by the Emperor Alexander II. from the monastery. The two curiosities shown to strangers are a beautifully illuminated MS. of the Gospels, written on vellum in letters of gold, and dating from 766 A.D.; and a copy of the Psalms written by a female, said to be St. Thecla, in so small a hand that it can only be read through a microscope.

On the north side of the convent is a courtyard, and beyond are the *Gardens*, a charming picture of life and beauty set in the surrounding desolation. In the middle of the garden is the *Charnel-house*, consisting of a small chapel and two long vaults; one containing the bones of monks and

pilgrims, the other those of priests and bishops. The bodies are first buried for a year or so in a patch of garden, and then the bones are collected and placed in the vaults. "The bishops and saints, with the exception of St. Stephen the porter, who sits in ghastly magnificence with his gorgeous robes round him, are ranged in wooden boxes with their respective names on slips of paper; the bones of the more humble brethren are piled in two heaps, the skulls on one side, the arms, thighs, &c., on the other. In one of the boxes are the skeletons of two Indian princes, with fragments of well-made link-armour which they are said to have worn during the years they passed as hermits on Jebel Moosa; there is also a chain made of iron nails, roughly bent, and weighing about fifteen pounds, which bound them together in life as it does now in death. There are also leathern scourges, iron necklets and girdles, and other reminiscences of the days when the mountain side was covered with hermitages."

k. THE ASCENT OF JEBEL MOOSA AND RÁS SUFSÁFEH.

This is one of the excursions in the neighbourhood of the convent to which the traveller will certainly devote a day.

Several paths lead up to the summit of Jebel Moosa, but the one usually followed goes up a rude glen at the back of the convent, and is called *Sikket Seyyidna Moosa*, "the Path of our Lord Moses." A lay-brother, or an Arab, is furnished by the convent as guide. There is a flight of rocky steps nearly the whole way, which renders the ascent easy.

The first object of interest is *Máyan Moosa* ("the Fountain of Moses"), a delicious spring of cool water which rises beneath a huge granite boulder, and is surrounded by a fringe of maiden-hair fern. According to the Bedaween, it was here that Moses watered Jethro's flocks; monkish tradition makes it the abode of St. Stephen the cobbler. The path leads up through a narrow ravine,

over huge boulders of granite, to what is called the *Chapel of the Virgin of the Æconomos* or *Bursar*, a small building of unhewn stone, erected to commemorate the miraculous extirpation of fleas from the convent—a miracle which most visitors will agree in thinking needs repetition. The road now turns to the right, and ascends sharply to a cleft in the rock, spanned by a circular arch with a cross on either face. Here sat St. Stephen the porter and his successors and shrived the pilgrims, who passed on repeating Ps. xxiv. 3, 4, "Who shall ascend into the hill of the Lord," &c. A little farther on is another gateway, and then a small plain at the foot of the peak of Jebel Moosa is reached. Here is a ruined garden, a solitary cypress-tree, and a building containing the *Chapels of Elijah and Elisha*. Monkish tradition points out a small grot in which the former lived (1 Kings xix. 8, 9).

From this point a stiff half hour's climbing takes one to the top of **Jebel Moosa**. On the way we pass the footprints of the prophet's camel, and a stone said to mark the spot where Elijah was turned back as unworthy to tread the holy ground above. On the top are two buildings, a chapel and a mosque, both built of stones taken from the ruins of an early convent. Tradition places the chapel near the "clift of the rock" where Moses was when the glory of the Lord passed by (Ex. xxxiii. 22), and says the cave beneath the mosque was where he passed the forty days and forty nights. The summit of Jebel Moosa is 7363 feet above the sea. The term "Jebel Moosa" may be applied to the whole ridge, of which this is the highest peak, but by the monks and Bedaween the term is confined to the summit on which we now stand. The upper portion is of grey granite, the lower of red. On the south side is a sheer descent of more than 1000 feet.

There are few who will not wish to continue the excursion to **Rás Sufsáfeh**, the presumed Mount of the Law. Descending the peak of Jebel Moosa by the same path to the plain in which are the chapels of Elijah

and Elisha, we turn to the left, and scramble for a mile through a sort of rocky groove that runs along the top of the ridge; then, after passing the ozier, or willow, which gives its name to Rás Sufsáfeh, comes a climb of several hundred feet up a rugged ravine, and then the summit ridge is reached, situated in a deep cleft between high walls of rock. From this point the whole of the plain of Er-Raháh is distinctly visible. That Rás Sufsáfeh has the best claims to be considered as *the* Mt. Sinai has been already pointed out, and as we stand here the peculiar fitness of the place demonstrates itself most unmistakably. Here we have a mountain summit overlooking a plain—Er-Raháh—containing 1,936,000 sq. yards of even ground, with an additional 1,098,680 sq. yards in the Seih Lejá, and 1,258,400 sq. yards in the Wády ed-Dayr, all in full view of the mountain, and capable of holding three millions of people, while the valleys in the immediate neighbourhood afford plenty of extra camping space. Every other requirement of the Bible narrative is equally well met; and if everything that took place during the year of the Israelites' sojourn in Mt. Sinai must be minutely localised, there seems little difficulty in doing so. But whether every small detail can be made to rightly fit in and harmonise seems but a small matter; no one can fail to realise how suited is the whole of the magnificent scenery around him to be the theatre of the majestic and awful events described in the sacred narrative. The descent into the plain below may be made from Rás Sufsáfeh to Aaron's Hill, but it is rather steep and rugged.

1. ASCENT OF JEBEL KATAREENA.

This is a pretty good climb, and an early start should be made. Passing down the Wády ed-Dayr, the road skirts the base of Rás Sufsáfeh, and turns up the **Wády el-Lejá**. On the way are passed various objects which monkish legends have connected with events in the Bible. First there is a

rock called "the Mould of the Calf," but which the Bedaween name simply *Nugb el-Baggar*, "the Cows' Hole," saying that it was caused by Moses thrusting his staff into the stone to procure water for his cow: the name, however, and the presence of a hill close by called *Haroon*, has suggested the connecting it with the story of the Golden Calf. Then comes the "Burial place of the Tables of the Law," and "the Cave of Korah, Dathan, and Abiram." A little distance up the Wády el-Lejá is a "Stone of Moses," called by the Bedaween *Hajar el-Magareen*, "the Stone of the United Ones," from Moses having severed it with his sword. At the head of Wády el-Lejá is the *Dayr el-Arbáeen*, the "Convent of the Forty," so called from being dedicated to 40 monks once slain by the Bedaween. It is now deserted, but a few Arabs keep up the cultivation of the gardens.

The road now turns south-west along a dark rocky glen called *Shagg Moosa*, running far up into the north-eastern slopes of Jebel Katareena. A mile or two farther on, the path leaves the ravine, and henceforward it is a tiring heavy climb up an abrupt and crumbling mountain-side to the foot of the rocky summit cone. On the way a beautiful spring, *Máyan esh-Shinnár* ("the Fountain of the Partridge"), is passed. The peak is a huge naked block of syenite granite, steep, but so broken that there is no danger or difficulty in climbing it. On the top is a little chapel dedicated to St. Catherine, whose headless body is said to have been carried by angels to the top of the mountain from Alexandria, where she suffered martyrdom early in the 4th centy. This peak of **Jebel Katareena** proper is 8536 feet high, and what may be considered its twin peak, *Jebel Zebeer*, is about the same, 8531 feet. "As its peak is all but the loftiest, so is the view from Jebel Katareena one of the finest in the country. From this high and freezing standpoint you may, on any clear day, look down upon three-fourths of the Peninsula of Sinai, from Jebel Hammám Pharoön

on the north-west to the mountains of Wády el-Ain on the north-east; from Jebel Moosa and Rás Sufsáfeh, which seem quite close to your side, and the labyrinth of monster mountains spread out like a model at your feet, to the glimmering water of the twin Gulfs, and the hills of Arabia and Africa spread out beyond them on either hand. Jebel Zebeer and Jebel Umm Shomer slightly spoil the view southward, and little can be seen beyond the Tih escarpment on the north; but in all other quarters the prospect is most extensive. Rás Mohammed is not to be seen, though you can trace the two arms of the Red Sea almost to their point of junction. The whole prospect is magnificent, grander even than that from Serbál; the effects of colour, light, and shade excite the admiration of every traveller; the colours on land, sky, and sea are simply enchanting, and the intense stillness and silence of the desert lends mystery and solemnity to the scene. But it is at sunrise or sunset that a Sinai mountain landscape is seen to its greatest perfection. Perhaps the hour of sunset is to be preferred to any other. Then you have orange, pink, green, and blue in the sky; indigo, lilac and rich red-brown, like burnished copper, on the hills; colours ever changing and deepening, shadows ever lengthening, as the sun slowly declines."—*Capt. H. S. Palmer.*

From the summit of Jebel Katareena you may go on to Jebel Zebeer, and, crossing that, bear eastwards across the high ground at the head of the ravines that drain northwards into Wády Lejá. Gradually shape your course northwards along the high ridge at the south of Jebel Moosa, and thus descend to *Jebel Moneijah*. This, though a little longer in distance, is an easier descent, and in the evening the sunset lights over *Jebel el-Alowee* are most beautiful. The road is little known, but easy to find.

m. OTHER EXCURSIONS.

If there is time to spare, a day may be occupied in one or two in-

teresting walks in the neighbourhood of the Convent. There are good views of the convent and the valley in which it stands from the top of *Jebel Moneijah*, a conical hill at the head of Wády ed-Dayr, and from *Jebel ed-Dayr* on the east of the wády. Perhaps the finest mountain scenery in the Peninsula is to be found in the gorges of the *Wády et-Tláh* and the *Wády Emleisah*, which lie to the west of Er-Raháh and Nugb Hawa.

An excursion to *Umm Shomer* will take three or four days. The road passes over Jebel Moneijah, and then descends into the *Wády Sebáeeyeh*, which it follows to its head. It then descends a steep ravine, and ascending a valley reaches *Wády Rahabeh*. At the end of this wády is a little ravine called *Wády Zaytooneh*, from the great olive-tree in it. Here the camels must be left, and the ascent of Umm Shomer, a three or four hours' climb, performed on foot. The distance from the convent to Wády Zaytooneh is 16 or 17 miles by the direct road over Jebel Moneijah, but baggage-camels are sometimes obliged to take a longer and easier road. The first ascent of 1000 feet from the Wády Zaytooneh brings you to the summit of *Jebel Aboo Sheger*. You then descend a steep ravine, cross a ridge to its farther side, and then a difficult climb of 1800 feet brings you to the highest point of *Umm Shomer*, 8449 feet.

Tor may be reached by this route, continuing from Wády Rahabeh down some steep passes into the *Gáah*. The distance altogether from the convent is 48 miles. A longer but easier road, 53½ miles, passes down the Nugb Hawa, the Wády Soláf, and the Wády Hebrán, into the *Gáah*. *Tor* is little more than a dirty village, and contains nothing of interest. There are remains of convents in the neighbourhood, and an old fortress on the sea-shore.

Six or seven miles from *Tor* is a curious mountain called *Jebel Nágoos*. It takes its name—"the Bell Mountain," or, more correctly, the "Gong Mountain,"—from the peculiar noises which are heard arising from it, and

which somewhat resemble the sound of the wooden gong (*nágoos*) used in the Greek convents for summoning the community. On the side of Jebel Nágoos is a triangular sand-slope, filling a recess in the sandstone hills. It is about 195 feet high, 80 yards wide at the base, and narrows off towards the top. The cliffs rise about 200 feet above it. The sand is caused by the waste of the sandstone rocks. Being at so high an angle, the slightest cause sets the sand in motion, and it is this movement of the surface-sand which produces the sound above referred to.

n. CONTINUATION OF THE JOURNEY BY THE LONG DESERT VIÂ AKABAH AND PETRA, OR VIÂ NAHKL, TO PALESTINE.

Those who intend continuing their journey through the desert to Akabah and Petra (Wády Moosa), and thence to Hebron, will find that journey described in the *Handbook to Syria and Palestine*. It will be sufficient here to add a few additional hints to those already given at the beginning, and conduct the traveller a short distance on the way. It is necessary to make every possible inquiry at Cairo as to the practicability of getting to Petra. If there is any chance of the road being open, the Sheykh of the Alo-ween—the tribe which can best conduct the traveller from Akabah to Petra, and thence to Hebron—is generally to be found at Cairo in the winter and early spring; and from him all information can be obtained, and an engagement made with him under the sanction of the Consul to provide camels and an escort, and guarantee a safe passage, and as long a time as possible (3 days) at Petra. A back-sheesh of so much a head, probably 3*l.*, has to be paid to the fellaheen of Petra for the permission to stay there. As the Bedaween of Arabia Petrea are a much more turbulent lot than the Towarah who conduct the traveller to Sinai and Akabah, it may be useful to say a little about their habits and

ways, and the best method of dealing with them.

It sometimes happens that a traveller is stopped on the road by what is said to be a party of hostile Arabs, and obliged to pay a sum of money, as he supposes, to save his life, or to secure the continuation of his journey in safety. Everybody who knows Arab customs must be aware that no one of a hostile tribe can ever enter the territory of any other Arabs without the insult being avenged by the sword; and it is evident, if no resistance is made on the part of those who conduct the traveller, that the attacking party are either some of their own, or of a friendly, tribe who are allowed to spoil him by the very persons he pays to protect him; for an Arab would rather die than suffer such an affront from a hostile tribe in his own desert. If, then, his Arabs do not fight on the occasion, he may be sure it is a trick to extort money; he should, therefore, use no arms against the supposed enemies, but afterwards punish his faithless guides by deducting the sum taken from their pay; and it is as well, before starting, to make them enter into an engagement that they are able as well as willing to protect him. Any idea of travelling with one tribe through a desert belonging to another, when they are not on friendly terms, should never be entertained.

There is another disagreeable thing to which travellers are sometimes exposed. Two parties of the same tribe quarrel for the right of conducting him; and after he has gone some distance on his journey, he and his goods are taken by the opposition candidates, and transferred to their camels. The war is merely one of words, which the inexperienced in the language cannot understand; but he fully comprehends the annoyance of being nearly pulled to pieces by the two rivals, and his things are sometimes thrown on the ground, to the utter destruction of everything fragile. This may not occur, but it is as well to provide against it before starting, and a sheykh or guide should be secured who has decided authority,

and can overawe all parties. Above all things it is important to secure the goodwill of the Arabs, on whom so much of the comfort of a journey necessarily depends. And nothing is easier. It can, of course, be far better done if the traveller speaks Arabic; and it will then probably be his own fault if he meet with anything but good humour and willingness to oblige on every occasion.

In engaging Arabs application is made to one of the sheykhs; and when one has been found who has good recommendations, and his services have been engaged, it is only necessary to go to the Consulate and have the agreement officially drawn up, in which the proper prices, and other particulars, are stipulated.

The road from Sinai to Akabah passes down the Wády esh-Sheykh as far as the tomb of *Neby Saleh*. The festival of this saint is a great event for the Towárah Bedaween, who flock to the tomb from all parts of the Peninsula, and encamp round it for three days. Leaving the Wády esh-Sheykh, and passing up the ravine of *Aboo Suweirah*, the main watershed of the peninsula is crossed, and after traversing an open tract we reach the gorge of **Wády Saal**, 13 miles from the Convent. Sixteen miles farther on a sandy tract with blackish mounds, called *Erweis el-Ebeirig*, is reached, a spot identified by Professor Palmer with Kibroth-hattaavah of the Bible (Numb. xi. 34). He is strengthened in this conclusion by a tradition of the Bedaween, which says that the erection of rough unhewn stones on a neighbouring hill, surmounted with a white pyramid-shaped block, and the numerous stone enclosures all around, are the remains of an encampment of pilgrims, who in remote ages pitched their tents here on the way to Hazeroth, and were lost immediately afterwards, and never more heard of.

The road now leads across a desolate sandy plain with a few isolated rocks, some of which are covered with Sinaitic inscriptions. The principal of these is called *Hudheibat el-Hajjáj* ("the Pilgrims' Hill"). The ordinary road to Akabah here enters *Wády Ghazáleh*, and descends to its junction with the oasis of *Wády el-Ain*, and thence down the magnificent gorge of *Wády Weteer* to the Gulf of Akabah. If, however, we wish to reach Ain Hudherah, the probable Hazeroth of the Bible, we turn to the left, and soon meet a magnificent gorge, in which nestles the dark-green palm-grove of **Ain Hudherah**. There are remains of old walls, an aqueduct, and many Greek and Sinaitic inscriptions. On a hill at the east side of the cliff is a building which may have been a beacon, and gives its name to the spot, *Matáli Hudherah*, "the Hazeroth Look-outs."

The journey from Mount Sinai to Akabah takes 6 days: from Akabah to Petra by the Wády el-Arabah 4 days, by the upper road 5 days: and from Petra to Hebron 6 days. If on arriving at Akabah it should be found that something has happened since leaving Cairo to render the Petra route impracticable, the traveller must turn aside to Nahkl, 4 days' journey, and thence to Hebron, 7 days. It is better to make sure of the Petra route by sending, as soon as Mount Sinai is reached, a man to Akabah to inquire if all is tranquil. He will be met coming back with an answer some time probably during the third day's journey from Sinai to Akabah, and if it be unfavourable an alteration in the route can be made at once.

From Sinai direct to Palestine *viâ* Nahkl is a route which presents no object of interest to the ordinary traveller: he had much better return to Suez, and go thence, *viâ* Port Said and the sea, to Jaffa.

SECTION VI.

THE DESERT WEST OF THE NILE, AND THE FAYOOM.

	PAGE		PAGE
ROUTE 15. Cairo to the Natron Lakes and Monasteries	360	ROUTE 17. Cairo to the Little Oasis, the Oasis of Dakhleh, and the Great Oasis, by the Fayoom	368
„ 16. Alexandria or Cairo to the Oasis of Seewah or Ammon . . .	366	„ 18. Cairo to the Fayoom .	376

ROUTE 15.

CAIRO TO THE NATRON LAKES AND MONASTERIES.

- a. Preliminary Hints. b. General Description of the Wády Natróon.
c. Route to, and Description of, the Monasteries.

a. PRELIMINARY HINTS.

This excursion does not present any great attraction to the general traveller; but those who care for old Christian architecture and antiquities will find much to interest them in the monasteries. It may be done, if time is an object, in 6 days, thus:—1st day, Cairo to Wardan station on the line from Boolak Dakroor. The train leaves Boolak Dakroor at 8.30 P.M., and it is necessary to stop for the night at Beni Salameh or Tris; 2nd, Beni Salameh to Dayr Macarius; 3rd, Dayr Macarius to Dayr Suriáni and Amba Bishoi; 4th, Dayr Suriáni to Dayr Baramóos, and thence to the huts at the end of one of the lakes; 5th, end of the lake

to Wardan; 6th, Wardan to Cairo. The train leaves Wardan station for Cairo at 5.20 A.M. There is also a direct route from Cairo across the desert by the Bahr el-Fargh, which takes 16 hrs. It is not absolutely necessary to take tents, as accommodation can be had at Tris or Beni Salameh, or the traveller might sleep in the railway station at El-Wardan. This is perhaps best, especially on the return journey. Also the Dayrs, and the huts at the end of the lake afford shelter for the night spent there; but it is decidedly more comfortable to be provided with your own sleeping quarters. Provisions must be taken. There is a full and interesting description of the monasteries in Butler's 'Ancient Coptic Churches of Egypt,' which should be carefully read by those who take an interest in the subject.

b. GENERAL DESCRIPTION OF THE WÁDY NATRÓON.

Wády Natróon was known anciently as the district of *Nitria*, or *Nitriotis*, and sometimes as the desert of St.

Macarius, whose monastery still remains there. The vestiges of pagan date are rare; and it is difficult to fix the position of the 2 towns of Nitriotis, the only ancient remains being the glass-house of Zakook, and some heaps of pottery near Dayr Macarius. The former, perhaps, marks the site of Nitria, and the latter Sciathis, whence this district received the appellation of Sciathia, or Sciathica regio, in Coptic Shiét. Strabo says it contained two pits (lakes) of nitre (natron), the inhabitants worshipped Serapis, and it was the only district of Egypt where sheep were sacrificed; though Herodotus tells us the Mendesians had also the custom of immolating them to the deity of their city. The Coptic name of the town of Nitria was *Phanihosem*, that of the district *Pmam-pihosem*. *Hosem* means "natron."

The natron is found both in the plain and in two or three of the lakes. There are 8 lakes which contain water all the year, and are called Melláhat. The largest and most southerly, Melláhat om-Reésheh, produces only muriate of soda, or common salt. Next to this in size is Melláhat el-Jáar, also a salt lake; the El-Goonfedeeeyeh and Melláhat el-Hamra, or Dowár el-Hamra (from its round form), both of which contain natron; then the larger Melláhat el-Joon, a salt lake; then er-Rasoonceeyeh, another salt lake; and last El-Khortái, and the lesser Joon, which two produce natron, and are much inferior in size to the preceding. There are also two ponds (*birkeh*), the Birket esh-Shookayfeh, and the Birket er-Rumáéd, which contain water the greater part of the year, but are dry in summer; and a few other pools not worthy of notice, some of which yield natron of indifferent quality. In those lakes which contain natron, or the subcarbonate, as well as the muriate, of soda, the two salts crystallize separately: the latter above in a layer of about 18 in., and the natron below, varying in thickness, according to the form or depth of the bed of the lake, the thinnest being about 27 in. All the lakes contain salt, though few have natron.

The water in the lakes varies much in height at different seasons of the year. They begin to increase about the end of December, and continue to rise till the early part of March, when they gradually decrease, and in May all the pools and even the two larger *birkehs* are perfectly dry. The abundance of water in winter renders them less salt than in the subsequent months, and even the height of the Melláhat diminishes greatly in summer, leaving the dry part covered with an incrustation of muriate or of subcarbonate of soda, according to the nature of the salt they contain. The difference between the bed of the *birkehs* and of the salt and natron lakes is that the former, when the water has evaporated, is mud, and in the two latter a firm incrustation; and it is at this time that the natron called *Sultánee* is collected.

The natron consists of two kinds—the *white* and the *Sultánee*; the latter taken from the bed of the lakes as the water retires, and the former from the low grounds that surround them, which are not covered by water. This is the best quality. In measuring the specific gravity of the water, that of the lakes containing natron and salt is found to mark 35 keerát (carats) in summer, immediately before it dries up; in January and February, about 24; the well-water of the village being 1, and that of the Nile 0. The Wády Natróon is not the only district in which natron is produced. It is found in the valley of Eileithyas, now El-Káb, in Upper Egypt, where it crystallizes on the borders of some small ponds to the eastward of the ancient town. The shores of the lake Mœris are also said to yield it, as well as "the vicinity of Alexandria, near the lake Mareotis, and the Isthmus of Suez." At present the natron from the Wády Natróon yields a revenue of about 1500*l.* annually to the Egyptian Government.

There are several springs of fresh water in the Natron valley, the purest of which are at the convents (or monasteries) to the S.; that of Dayr Baramcós being slightly salt. The

water rises from and reposes on a bed of clay, close to Zakook, and at the base of the hills to the westward; and it probably percolates beneath the mountains which separate the Wády Natróon from the Nile, and, being carried over the clay which constitutes the base of the Libyan chain, finds an exit in these low valleys, forming springs of fresh water in places where the soil is free from all saline matter, and salt-springs or ponds of natron when the earth, through which it passes from the clay to the surface, presents that foreign substance deposited of old in the neighbouring strata. The same is the case in many parts of Egypt, and it may be stated in support of this opinion that the water of all the salt wells becomes much sweeter when a quantity has been quickly taken out; proving the water itself to be originally fresh, and rendered salt by contact with earth containing saline matter.

It seems singular that the lakes should rise so long after the high Nile, a period of nearly 3 months; and this can only be explained by the slowness of the water's passage through the strata of the mountains intervening between the river and this distant valley; which, judging from the time the Nile water takes to ooze through the alluvial deposit of its banks to the edge of the desert, frequently not more than a mile or two off, appears to be proportionate to the increase of distance. The dip of the strata that border the Natron valley is towards the N.E., whence it is that the descents to it and the adjacent Wády Fargh are more rapid to the west than to the east; and this is consistent with the lower level of the former valley.

The *Productions* of the Wády Natróon are few, and from its dreary appearance it might be supposed to boast of nothing but the salt and natron for which it is indebted to its barrenness and its name. Two other articles, however, of some importance are grown there, and exported thence to the Nile,—the rushes (*soomár*), and bulrushes (*béerde*), used

for making the well-known mats of Egypt. Of the former the best kind are made, called *Menoófee*, from the town where they are manufactured; of the latter an inferior quality, most commonly used at Cairo; the *Menoófee* being principally confined to the houses of the rich. But it is not to the Natron valley that the *Menoófee* mats are indebted for the best rushes; those of El-Maghra or Wády es-Soomár (“the valley of rushes”) are greatly superior, and are brought across the desert expressly for this manufacture. Wády el-Maghra is on the road to Séewah from the Nile, and is 3 days from the Natron lakes. The name *béerde*, or *burdee*, is also applied to the papyrus; but that of the Natron lakes is a common bulrush, or typha.

The *Animals* that frequent this district are the gazelle, wild boar, the jerboa, fox, and others common to the Libyan desert; and some travellers mention the stag. The *bukkar-el-wahsh* (“wild cow”) or *antelope defassa*, is said to be no longer found. Waterfowl abound; ducks are in great numbers, and water-hens, jack snipes, sandpipers, and other birds common to the lakes and ponds of Egypt, frequent the shores of the Natron lakes.

The length of the Wády Natróon is about 22 m., its breadth, reckoning from the slope of the low hills that surround it, $5\frac{1}{2}$ in the broadest part; though the actual level plain is not more than 2, and is here and there studded with isolated hills and banks of rock covered with sand. The ascent from it towards the Bahr el-Fargh is very gradual, but the descent to this last is rapid, more so even than on the eastern side of the Natron valley; the Bahr el-Fargh is, however, less deep than its eastern neighbour, though it surpasses it both in length and breadth. The hills that separate the two valleys, as well as the low banks that form the undulating ground of the Bahr el-Fargh, are covered with rounded silicious pebbles, with here and there pieces of petrified wood and coarse gritstone, lying amidst loose sand, the rocks below being a coarse

sandstone. These agatised woods are the same as those that are found on the opposite side of the Nile, at the back of the Mokattam range behind Cairo, in what is called "the petrified forest." (See *Environs of Cairo*, Exc. iii.) The pebbles and woods have probably been once imbedded in a friable layer of sandstone, which, having been decomposed and carried off by the wind, has left these heavier bodies upon the surface of the stratum next beneath it, while its lighter particles have contributed not a little to increase the quantity of sand in these districts: and indeed the rock immediately below is of a texture little more compact than that which has been thus removed.

The *Bahr el-Fargh*, or, as it is sometimes called, *Bahr bela-ma*, runs towards the Wády es-Soomár (or El-Maghra), on the road to Séewah on one side, and to the back of the mountains on the W. of the Birket el-Korn in the Fayoom on the other; another branch diverging towards the E., and communicating with the valley of the Nile a little below Aboo Roásh, about 5 or 6 m. N. of the pyramids of Geezeh. The hills that border it are of irregular form, and its bed is varied by numerous elevated ridges, depriving it of all the character of a river which many suppose it originally to have been. Some have even claimed it for the Nile, as an old bed of that river, seeing in the petrified wood within its bed and on the adjacent hills the remains of *boats* that navigated this ancient channel. But instances of similar hollow valleys are not wanting in the Oases and other parts of the limestone regions, both in the western and eastern deserts.

c. ROUTE TO, AND DESCRIPTION OF, THE MONASTERIES.

The best route from the Nile to the valley of the Natron Lakes, or Wády Natróon, is from Wardan on the left bank of the river; or the start may be made from Beni Salámeh, another village a little higher up the Nile. Both places may be reached from Cairo by water (see Rte. 5); or, by rail from

Boolak ed-Dakróor on the Upper Egypt line. Another way is to go by rail viâ Tantah to Shibeen el-Kom, and thence on donkeys to Sansaft, a little above which village is a ferry across the Nile to Teráneh. Camels or donkeys and a guard can be obtained at Teráneh for the journey of 10 or 12 hours across the desert to Wády Natróon. The head-man of Teráneh is a Copt, from whom it is well to get an introduction to the *Kummoos* or Abbot of Dayr Macarius.

The road from Wardan or Beni Salámeh leads nearly due E. across the desert, and crosses a monotonous series of undulating hills with little variety. "Each ridge is precisely like the last; the ground slopes gently away, remains flat for a while, and then curves upward again to another hillock. The distances vary a little, but the view is always bounded by a ridge in front and a ridge behind."—*Butler*.

The road from Teráneh passes over the ruins of an ancient town, which have of late years been turned up in every direction for the purpose of collecting the nitre that abounds in all similar mounds throughout Egypt. These ruins are of great extent, and apparently, from the burnt bricks and small decomposed copper coins occasionally found amidst them, of Roman time. Some columns, one of which is about $2\frac{1}{2}$ ft. in diameter, have also been met with; but no object of value has presented itself to indicate a place of much consequence; and it is therefore probable that its size was rather owing to its having been the abode of the many persons employed in bringing the natron to the Nile than to the importance it possessed as an Egyptian town. This opinion is in some degree confirmed by the appearance of a large road leading to it from the S. end of the Natron valley, which is still used by those who go from that part of the country to the Convent of St. Macarius. Though Teráneh has succeeded to, and derived its name from *Terenuthis*, it is probable that these mounds occupy the site of the ancient town, and that its successor was built more to the E., in consequence of a change in the course

of the river. *Momemphis* and *Mene-laïurbs* also stood in the vicinity of Terenuthis; and the ancient road to Nitriotis is said by Strabo to have left the Nile not far from those places.

The journey across the desert is very monotonous, but at length, after crossing an elevation covered with shining black pebbles, the long line of the walls of **Dayr Macarius** come in sight. This convent, as indeed are all those in the Natron valley, is surrounded by a lofty wall, with an entrance on one side so low that you are obliged to stoop down on entering; and on the outside are two large mill-stones, generally of granite, which in case of danger are rolled together into the passage after the door has been closed, in order that the Arabs shall neither burn it nor break it open; the stones being too heavy and fitting too closely to be moved from without, and intervening between the enemy and the door. Those who have rolled them into the passage are afterwards drawn up by a rope through a trap-door above; and the want of provisions soon obliges the Arabs to raise the unprofitable siege, which, not having been provoked by any outrage committed by the monks, seldom leaves in the recollection of the aggressors any rancorous feelings; and it rarely happens that they ill-treat those whom they happen to meet on their way to the Nile. Notwithstanding the lowness of these doorways, the cattle that turn the water-wheels for irrigating the gardens, and the mills for grinding the corn, are made to pass through on their knees.

As soon as the bell has announced the arrival of a stranger, proper inquiries and observations are made to ascertain that there is no danger in opening the door for his reception; and no Arabs are admitted, unless, by forming his escort, they have some one responsible for their conduct. On entering, you turn to the right and left, through a labyrinth of passages and small courts, and at last arrive at the abode of the superior and the principal monks. This part consists of numerous small rooms, each with a

door serving as an entrance for the inmate and his share of light, which is fastened up during his absence at prayers, or other avocations, with a wooden lock, whose key might serve as an ordinary bludgeon. In some parts of the world the bearer of such an instrument about his person might run a risk of arrest for carrying a dangerous weapon; and it is by no means certain that an Oriental ink-stand would not render him liable to a similar accusation.

A garden with a few palms, some olive, *nebk* (*Rhamnus Nabeca*), the lotos-tree of the *Lotophagi*, and other fruit-trees, occupies the centre of the principal court; and here is frequently one of the churches;—for these monasteries contain more than one, and St. Macarius has no less than three within it, Aboo Macar, Esh Shiukh, and Aboo Iskharoon. In the tower there are three chapels, dedicated to St. Michael, St. Anthony and St. Suah, and on the lower floor the chapel of El-Adra. The tower acts as a keep to the monastery, and to this the monks would retire if the main entrance was forced. Retreating to it, they pull up the wooden drawbridge that separates it from the rest of the building: a well of water and a supply of provisions always deposited there, and never allowed to decrease below a certain quantity, secures them against the risk of want of food; and the time occupied in the siege, ere the Arabs could effect an entrance, would always be sufficient to enable them to remove everything eatable, or otherwise valuable, from below, and render the occupation of the body of the place totally unprofitable to the intruders.

The church of Aboo Macar is worth inspection. The chief point of interest is the *heykel*, which is 20 ft. long and 25 ft. in breadth. It is covered by a fine dome which seems to have been ornamented with fresco paintings. The *heykel* is square-ended, and not circular, as in the Cairo churches. The altar is of stone and stands on a raised platform. To the north is the chapel of St. John, which contains a beautiful screen of wood-work of great antiquity.

The bones of St. Macarius are said to rest in this church. The church of Esh Shiukh is small. There is a picture of St. Macarius. The church of Aboo Iskharon is basilican in form, and the choir and nave are covered by one large dome of brickwork. The chapels in the tower should also be visited. They contain the remains of ancient fresco paintings.

The monastery contains at present about twenty monks, of whom half are in priests' orders.

Near Dayr Macarius are the ruins of 3 other convents, and about $\frac{1}{2}$ m. to the E. are mounds of pottery that indicate the site of an ancient town, perhaps Sciathis.

Three hours from Dayr Macarius is **Dayr Suriáni**, the most beautiful convent of all. It was built by one Honnes ("John"), a holy personage, whose tree is still seen about a couple of miles to the southward, near the ruins of two other convents. It is supposed to resemble Noah's ark in form, though in no other respect; for here, as at other Coptic monasteries, the admission of women is strictly prohibited. But though stern and inflexible, like other monks, respecting the admission of women, and in refusing to all but the unmarried the privileges of a monastic life, they do not exclude a widower, on his renouncing for ever the thoughts of matrimony. The rules of the Coptic Church are even so indulgent as to allow a priest, who has not taken monastic vows, to marry once; but the death of this his only wife condemns him to future celibacy, though it should happen a few weeks after the celebration of the marriage rites. They take the same view of the command in 1 Tim. iii. 2-12, as the Greeks.

This convent contains 3 churches: the principal one, that of El-Adra, is about 90 ft. in length. It consists of nave with side aisles, choir, and sanctuary. The nave is roofed with fine vaulting, carried on pillars and high pointed arches. The choir is roofed with a fine dome supported on each side by two semi-domes. These are

ornamented with fresco paintings; between the choir and sanctuary is a beautifully carved screen door inlaid with wood and ivory, and an iconostasis also inlaid with ivory; in a chapel is a curious double picture on panel with two saints on one side, and a crowned female head, perhaps the Empress Helena, on the other. The library contains a small collection of old but not ancient books and MSS. The treasures unrespected and uncared for which this convent once contained have long since passed into safer keeping. It was in a vault here that the Duke of Northumberland and M. Linant-Bey first discovered the remains of the old Syriac library. Some of the MSS. in this vault were brought away by the late Lord Zouche (author of Curzon's 'Monasteries in the Levant') in 1833. The remainder were procured by Dr. Tattam and others at different intervals, and now form a collection of about 1000 volumes in the British Museum. The oldest, which contains, among other things, some works of Eusebius, is conjectured to have been written about A.D. 411.

Each monastery does or ought to possess a *ketáb sillemee*, or vocabulary, in which each Coptic word is placed opposite its equivalent in Arabic; not arranged alphabetically, but under various heads, as parts of the human body, vegetables, utensils, &c., as well as the names of towns in Egypt. These last have been of great use in fixing the position of many ancient places. It is, however, to be regretted that some of the names are far from certain, owing to the ignorant presumption of the copyists, who have often introduced the name they supposed the town to have had, with or in lieu of that in the MS. they were employed to copy; *e.g.*, in the vocabulary at Dayr Macarius, Babylon is said to be the same as On (the ancient Heliopolis), and the Matareeyeh of the Arabs.

At a short distance from Dayr Suriáni is *Dayr Amba Bishoi*. The principal church, dedicated to Amba Bishoi, is a fine building, partially

basilican in form. The choir is shut off more completely from the nave than is usual in Coptic churches. On the north side of the choir is the chapel of El-Adra, which contains the bones of Amba Bishoi, the patron saint of the church. On the south of the choir is the chapel of Aboo Iskharoon. In the tower of the monastery is a chapel, dedicated to St. Michael. The view over the desert from the lofty and massive walls of this convent is very peculiar and striking.

A ride of 2 hrs. brings us to *Dayr Baramoós*, a large convent, for which an antiquity of 1600 years is claimed. There are two churches, and a chapel in the tower, dedicated to St. Michael, as is usual in these desert monasteries. The finest church is that of El-Adra. The refectory is worth a visit. Mr. Butler thinks it dates from the fifth or sixth century. Close by are the ruins of another convent, *Dayr Amba Moosa*, and the vestiges of a few others may be traced here and there in the Natron valley; but it would be difficult now to discover the sites of the 50 mentioned by Gibbon, or even half that number. The modern monks, though friendly and hospitable, are little interested about the ruined abodes of their predecessors: they are ignorant even of the history of their church; and it would be difficult to find any one to point out the convent where the ambitious Cyril passed some years under the restraint of a monastic life.

About $3\frac{1}{2}$ m. from Dayr Baramoós, near the end of one of the lakes, are a few wattled huts, inhabited by the collectors of natron. It is a convenient spot to pass the night at, as milk and eggs can be obtained. Wild boars are found in the reed beds close by. About 3 m. from these huts is *Zakook*, a now deserted village, occupying the site of an ancient glass house, probably of the Roman period. Vestiges of the house, and scoria of common green glass may still be seen. *Zakook* may possibly mark the position of the town of Nitria. From here to Teráneh is a journey of 11 or 12 hrs.

ROUTE 16.

ALEXANDRIA OR CAIRO TO THE OASIS OF SEEWAH, OR AMMON.

This is a long and difficult journey, presenting few objects of interest to the ordinary traveller. To go and return will require about 5 weeks. Camels, tents, provisions, trustworthy guides and a dragoman will be necessary. (For hints on desert travelling, see Rte. 14, a.) Letters of recommendation should be obtained from the Egyptian government. It is well to take some trifling presents for the sheykhs at the Oasis.

There are several routes which may be followed. They will take from 11 to 15 days, according to the length of each day's journey.

1. *From Alexandria, by Baratoon.* This is the route followed by Alexander the Great. It follows the sea-coast as far as Baratoon, the ancient Parætonium, and then turns S. to the Seewah. At Baratoon are some ruins of Parætonium, which Strabo describes as a city, with a large port, measuring 40 stadia across. By some it was called Ammonia.

After leaving Baratoon the road turns S. into the desert.

2. *From Cairo, by Wardan and the Wády Natróon.* For the route to the Wády Natróon see Rte. 15. After leaving the Wády Natróon the road lies by *El-Maghra*, or the *Wády es-Soomar* (brackish water), *Lebouk* (salt water), and *Omes-Sogheer* (good water). Or, on leaving the Wády Natróon, another road may be followed by *Hammam* and *Baratoon*, but it is a long round, and there is no good water except at Hammam.

3. *From Cairo by the Fayoom.* For

the route to the Fayoom, see Rte. 18. After leaving *Medeenet el-Fayoom*, the road follows that to the Little Oasis (see Rte. 17) as far as *Rayán*. It then passes *Rayán el-Sogheiyir* (brackish water); *Ain Maghárah* (good water); *El-Fereis* (brackish water); and *El-Gara*, a village on a steep rock, surrounded by palm-groves.

4. *From Cairo by the Little Oasis.* For routes to the Little Oasis, see Rte. 17. After leaving *El-Kasr*, the road passes at a short distance *Ain Beledy*; *Suttra* (4 days), a small irrigated spot with salt water, but without any palms; *El-Arrag* ($1\frac{1}{2}$ to 2 days), where are palms and springs of good water, to the rt. of which, separated by a hill, is *Bahrayn*, a valley with palms and water; *Mertesek* (1 day), with a few palms, and water under the sand. Thence to Seewah is 1 day.

The **Oasis of Ammon**, or **Seewah**, as it is called in Arabic, doubtless from the ancient Egyptian name, is about 6 m. long by $4\frac{1}{2}$ to 5 m. wide. It is divided into two parts, of which the eastern is the more fertile. This part ends in a lake of brackish water on the N.E., beyond which at a distance of about 10 miles is the small Oasis of Zaytoon. There is also a lake of brackish water on the W., on which side, from *El-Garah* to *El-Arasheeyeh* there extends for 50 miles a series of small oases, all of which, together with that of Zaytoon, are included in the map under the general title of Seewah.

The Oasis is celebrated in history for its famous oracle, for the purpose of consulting which it was visited by Alexander the Great. According to Herodotus it was founded at the same time as that of Dodona. Its reputation continued under the Ptolemies, but fell off under the Roman rule. When Pausanias visited it, about 160 A.D., it was dumb, and all that he found were certain historical and literary souvenirs of its former importance. The Oasis subsequently became a place of banishment for political offenders and criminals. After the Mohammedan conquest of Egypt it became entirely

independent and was governed by its own sheykhs. It was hardly known to the Arab geographers of the middle ages, and the first European to visit it was Alexander Browne, in 1792. Mohammed Ali brought it again under Egyptian rule in 1820, when Hassan Bey Shamashirgee invaded and took it, as well as the other oases. Since then the inhabitants have more than once attempted to regain their independence, but always unsuccessfully.

The population of the Oasis is about 3500. The people are hospitable, but suspicious and savage in their habits and feelings. They are also very fanatical, and impose severe fines on those who fail in their religious observances. All young men who have reached the age of puberty, and widowers, are obliged to reside in a different part from the married people, and though they may visit their parents, must return to their own quarters before sunset.

The administration of the government is in the hands of several sheykhs, some of whom hold office for life, and others for 10 years. They dispense justice, and maintain order. Fierce feuds, however, attended with loss of life, frequently take place between different villages and families, which are only stopped by the interference of the *fekkés* (priests).

The people understand Arabic, but have a peculiar language of their own. The following are a few words: *tegmirt*, horse; *dalghrúmt*, camel; *zeetan*, donkey; *sháha*, goat; *ragáwen*, dates; *esdin*, wheat; *tineefayn*, lentils.

The geological features resemble those of all the oases. The soil is extremely fertile and covered with fruit-trees, principally the date-palm, of which there are five kinds, the *sultánee*, *frahee*, *saidee*, *kaibee*, *ghazálee*, all of excellent quality. These constitute their principal commerce and source of revenue.

The **Town of Seewah**, the capital of the Oasis, has all the appearance of a fortress. It is built on a rock and surrounded by strong walls flanked by high round towers. The streets are irregular and very narrow, and in many

places run beneath the houses, which are built over them on arches; they are consequently very dark, and a lantern is required to find one's way about. The houses are built one on the top of another, often to a very considerable height. The town itself contains no remains.

Om Baydah ("White Mother"), where are the ruins of the **Temple of Ammon**, or **Amen**, is about 2 m. E. from Seewah, near the village of *Ghar-mee*, and is surrounded by a forest of date-palms. The ruins are not of very great extent, but enough remains to show the style of building, and many of the sculptures are still preserved. **Amen-Kneph**, or **Amen**, with the attributes of the ram-headed god, is the principal divinity. The figures of other divinities are also preserved. Near the temple, to the E., is a spring, which is probably the *Fountain of the Sun*.

About $\frac{1}{2}$ m. to the S.E. of Om Baydah is a hill called *Drah Aboo Bereek*, and some ancient excavations, probably tombs, and some unimportant Greek inscriptions on the rocks. About 7 or 8 m. farther E. again, at the Zaytoon, are ruins of buildings of the Roman-Egyptian date.

Kasr Room (the "Greek" or "Roman Palace") is about 5 m. to the W. of Seewah. The road lies over a salt plain and desert to *Amoodayn* (the "two columns"), where are some unimportant ruins; and thence to the little village of *El-Kameeseh*, built in the midst of some old remains, amongst which are those of a stone edifice. Above, in the side of the hill, are a number of small tombs. About $\frac{1}{2}$ m. to the S. are the ruins of Kasr Room, a small Doric temple of Roman date. To the N. of this are some tombs in the face of a hill, at the foot of which are some other ruins, called *Beled Room*.

About 110 miles W. of Siwah is Jarabub, the headquarters of the great Mohammedan religious sect of the Senoosi, which has such an important influence throughout North Africa, especially in Tripoli, Tunis, and Algiers. The present head of the house

is Mohamed El-Senoosi, who lives at Jarabub, which is well fortified and could stand a siege. It is believed that Christians are rigidly excluded.

ROUTE 17.

CAIRO TO THE LITTLE OASIS, THE OASIS OF DAKHLEH, AND THE GREAT OASIS BY THE FAYOOM.

A visit to these Oases will not come within the scope of the ordinary traveller. From whatever point the start is made, it will be necessary to make all the preparations for a desert journey (see Rte. 14, *a*), and secure trustworthy servants and guides.

The most frequented roads to the Little Oasis are from the Fayoom and from Behnesa, and the average distance from them is the same, about 3 days' journey.

The Great Oasis may be visited from Asyoot, from Geergeh by Abydus, from Farshoot, from Thebes, or from Esneh; and that of Dakhleh from Beni Adee near Manfaloot, or by the Great Oasis.

The route by the Fayoom and the Little Oasis includes El-Hayz and Faráfreh, and gives the best idea of the character of the African desert; but most persons who go to the Oases will be satisfied with a visit to the Little Oasis from the Fayoom or from Behnesa, and to the other two from some point in Upper Egypt, returning again to the same, or to some other place on the Nile.

As it is not always easy to procure camels at any of the places from which a start will be made, it is well to procure at Cairo a letter of recommendation to the governor of the province.

There is little to vary the monotony of the roads to the Oases, which lead over a lofty table-land, intersected here and there by small shallow valleys, or ravines, worn by the water of rain

that occasionally falls there. The Oases lie in certain depressions in this mountain-plain, surrounded by cliffs more or less precipitous, and very like those to the E. and W. of the valley of the Nile. In the centre, or in some part of this depressed plain, is the Oasis itself,—a patch of fertile soil, composed of sand and clay, which owes its origin to the springs that rise here and there to fertilise it. Here are gardens, palm-groves, fields, and villages, not unlike a portion of the valley of the Nile, with a sandy plain beyond, in which stunted tamarisks, coarse grasses, and other desert plants, struggle to keep their heads above the drifted sand that collects around them. The distant hills, or the abrupt faces of the high mountain-plain surrounding the whole, complete the scene, and if you ascend a minaret, or any point higher than the rest, you may add to these general features some stagnant lakes, whose feverish exhalations cause and account for the yellow complexion of the inhabitants, and make it unsafe to visit the Oases in summer or autumn.

The height of these Oases varies; the Little Oasis being about 300 feet higher than the Nile at Minieh, while the Great Oasis and that of Dakhleh are nearly on the same level. But in all of them the water seems to rise from an argillaceous bed, which in the two former lies under limestone, and in the latter under sandstone strata. It may, however, be reasonably conjectured that the water comes originally from the Nile, whence, carried over the clay, it finds its way to the different Oases, as to the Natron valley; and its occasionally rising, in a level higher than the Nile in the same latitude, is explained by its having entered the conducting stratum at some more southerly, and consequently more elevated, part of the river's course.

In all of the Oases the cultivable spots bear a very small proportion to the dimensions of the valley over which they are studded.

For the route from Cairo to Medeenet el-Fayoom, see Rte. 18, c.

The first halt after leaving Medee-
[*Egypt.*—PT. II.]

neh will probably be at *El-Gherek* (see p. 380), where the supply of water for the journey should be taken in. It is always better to have too much water than too little, and rather more than the Arabs say is necessary, as they try to load their camels as lightly as possible, and think little for the future. The march from this point leads over ground which Mr. Cope Whitehouse considers was the former bed of Lake Moëris. The next halting-place is *Wády Raián*, abounding with palm-trees and water, but the latter is brackish, and only fit for camels.

About 15 m. to the S.E. of *Wády Raián*, and some way to the l. of the road, is the valley of *Moileh* with a ruined convent or monastery, and a spring of salt water. It may be visited on the way to *Wády Raián*, by making a small *détour*, and is curious as a Christian ruin. It contains 2 churches, one of stone, the other of brick, and is surrounded by a strong wall, with a tower of defence on the N. side. In the churches are several Coptic and some Arabic inscriptions, and figures of the Apostles and saints; and the cornice that runs round a niche in the stone church is richly carved, though in bad taste. The total dimensions of the convent are 89 paces by 65. In the same valley are some curious specimens of the picturesque wild palm-tree.

There is nothing remarkable on the road to the Oasis; and one cluster of acacia-trees appears a singular novelty. On descending into the low plain in which the Oasis, properly so called, stands, you perceive that the calcareous mountains repose on sandstone, with a substratum of clay, holding the water that rises from it in the form of springs. You pass numerous stunted tamarisk-bushes, some palms and springs, then some stagnant lakes: and after sinking in the salt-crust of once flooded fields, that crackles under your feet, you reach the thick palm-groves, gardens, and villages of the Oasis. It is divided into two parts, separated by some isolated hills, over which the principal road passes from one to the other. Those hills are sand-

stone, and they present some curious geological features

The Little Oasis, or Wahat el Bahariyeh, is the *Oasis Parva* of the Romans. It is also known as the *Wah el-Mendéesheh*, and the *Wah el-Ghárbee*, though this last is properly its "western" division. The Arabic name *Wah* or *Wahat* is the same as the ancient Egyptian *Ouah*, *Aua*, or *Oa*, which with the Greek termination formed *Auasis*, or *Oasis*, and is the Coptic *Ouahe*. According to the latest accounts, the population of this Oasis is 5400.

There are four inhabited spots in the oasis, which succeed one another from E. to W.—Zubbo, Mandichah or Mandicheh el Agoos, El-Kasr, and Bowitti. Near *Zubbo* there is a small ruin; *Mandichah* is a few minutes farther. *El-Kasr*, about $1\frac{1}{2}$ m. from Mareeyeh, is the most important place; it has a Roman building, from which it derives its name of "the Palace," which was once a handsome edifice, well built, and ornamented with Doric mouldings; and its arch, with the niches at the side, has still a good effect. The *Kasr el-Alám*, about $1\frac{1}{4}$ m. to the W. of *El-Kasr*, is an insignificant crude-brick ruin: there is another about $\frac{3}{4}$ m. to the S.W. of the same town. The principal gardens are in the neighbourhood of *El-Kasr*, and oranges, apricots, pomegranates, vines, figs, bananas, and other fruit-trees are numerous. *Bowitti* is close to *El-Kasr*.

The most remarkable springs of warm water, in which the oasis abounds, are at *Bowitti* and *El-Kasr*, the former having a temperature of 27° Réaum.; the latter, whose steam is converted into a rude bath, of $27\frac{1}{4}^{\circ}$ Réaum., or about $93\frac{1}{3}^{\circ}$ Fabr. With regard to the real and apparent warmth of the water of some of these springs, an idea may be had from a pond formed by them at *Zubbo*, whose water soon after sunrise (Feb. 3), the exterior air being $8\frac{1}{2}^{\circ}$ Réaum., was $18\frac{1}{2}^{\circ}$, and quite warm to the hand; at midday, the exterior air being 15° , it was 21° , and cold to the hand; and in the evening at 9 p.m., the exterior air being $12\frac{1}{2}^{\circ}$, the

water was $20\frac{1}{4}^{\circ}$, and consequently warm to the hand; explaining the exaggerated phenomena of the Fountain of the Sun, in the Oasis of Ammon. The pond is about 30 ft. wide, and 5 or 6 ft. in depth. It is the one mentioned by Belzoni.

The *Productions* of this oasis are similar to those of the valley of the Nile; but the principal source of wealth, as in the other Oases, is the date-tree, which yields a very superior quality of fruit. The dates are of four kinds: the *Sultánee*, the *Saïdee*, which are the best, the *Káka*, and the *Ertob*. The proportion of fruit-trees is also much greater than on the Nile. A conserve of dates, called *Agweh*, is made by pounding them in a mass, and then mixing whole dates with it. They make no brandy from dates, but extract a palm-wine, called *Lowbgeh*, from the heart of the tree,—an intoxicating beverage, of which they are very fond. It is thus made: in the summer, when the sap is up, they cut off all the *geréeds* (palm-branches), except 3 or 4 in the middle; and then, having made incisions in every part of the heart, at the foot of those branches, they stretch a skin all round, to conduct the juice into a jar placed there to receive it. Some palms fill a jar in one night, holding about 6 pints. It is sweetened with honey, and drunk as soon as made; and its taste and effect are very much like new wine, with the flavour of cider. The heart of the palm-tree is also cut out and eaten. But this, like the process of making the wine, spoils the tree. (Cf. Xenoph. Anab. 2, 3.) The people of the Nile, therefore, never taste the former unless a tree falls, as they cannot afford to sacrifice what costs them an annual duty. They also make treacle from the dates; and they lay up dried pomegranates for the winter and spring. The liquorice-roots (*soos*) are sent to the Nile in baskets, and are used for making a sort of *sherbet*.

Though the inhabitants of the Oasis are a much less industrious and energetic race than the *fellaheen* of Egypt, they pay considerable attention to the

cultivation of their lands; but they have not to undergo the same toil in raising water as on the Nile, the streams that constantly flow from plentiful springs affording a convenient and never-failing supply for irrigation. But the stagnant lakes created by the surplus of water exhale a pernicious miasma, causing a dangerous remittent fever, which annually rages in the summer and autumn; and the Arabs of the desert consider it unsafe to visit these districts at any other season than the winter and the spring.

El-Hayz.—The small Wah of El-Hayz is a short day to the S. of the Little Oasis, of which, indeed, it is a continuation. It has springs and cultivated land belonging to the people of El-Kasr and Bowitti, who go there at certain seasons to till it, and collect the crops. But it has no village, and the only appearance of buildings is at *El-Errees*, where a ruined church shows it was once the abode of Christian monks. This consists of a nave and aisles, with rooms on the upper story. Some of the arches have the horseshoe form; and over a window is a Coptic inscription. About 600 paces to the S. W. is another crude-brick ruin, about 74 paces by 50, within the walls, which are about 30 ft. high, and near this are much pottery and some *nebk*-trees, which indicate the previous existence of a garden, either belonging to a monastery or a town.

Faráfreh.—About 3 days from El-Hayz are the Oasis and village of Faráfreh, containing about 450 inhabitants. The *kassob*, “cane,” mentioned by Ibn-el-Werde, appears to be the *dokhn* or millet (*Holcus saccharatus*), grown in this district; and it is remarkable that the name *kassob*, usually confined to sugar-cane, is here applied to millet. The productions of Faráfreh are very much the same as those of the other Oases, but it excels them in the quality of its olives, which are exported to the Little Oasis. Faráfreh was formerly called *Trinytheos Oasis*, but it boasts no remains of antiquity. It has a castle or stronghold that commands

and protects the village in case of attack from the Arabs, or more dangerous enemies. The ancient name was *Ta-ah*, the “land of kine.”

Oasis of the Blacks.—This Oasis is 5 or 6 days W. of the road to Faráfreh. It is also called *Wády Zerzoora*, and is about the size of the Little Oasis, abounding in palms, with springs, and some ruins of uncertain date. It was discovered at the beginning of the century by an Arab while in search of a stray camel, and from seeing the foot-steps of men and sheep he supposed it to be inhabited. *Gebábo*, another Wah, lies 6 days beyond this to the W., and 12 days from Augila; and *Tazerbo*, which is still farther to the W., forms part of the same Oasis. The general belief is that *Wády Zerzoora* also communicates with it. The inhabitants are black, and many of them have been carried off at different times by the Moghrebins for slaves: through the “Valleys of the Blacks,” a series of similar Oases lie still farther to the W.

According to another account, *Zerzoora* is only 2 or 3 days due W. from Dakhleh, beyond which is another *Wády*; then a second, abounding in cattle; then *Gebábo* and *Tazerbo*; and beyond these, *Wády Rebeeána*. *Gebábo* is inhabited by two tribes of Blacks, the *Simertayn* and *Ergezayn*.

The influence of the Senoosi sect is believed to have spread among the inhabitants of these western Oases.

Oasis of Dakhleh.—Four days to the S. of Faráfreh is the *Wahet el-Ghárbee*, or *Wahet ed-Dakhleh*, “the Western or Inner Oasis.” It is called in the hieroglyphic inscriptions, *Testes*. The name of Dakhleh is put in opposition to Khargeh (which is given to the Great Oasis that lies E. of it),—the one meaning the “receding,” the other the “projecting” Wah; Khargeh being called *projecting*, as being nearer to Egypt. The population of this Oasis is about 15,000.

A great portion of the road from Faráfreh lies between two of the numerous high ridges of drifted sand that extend for many miles, nearly due

N. and S., parallel to each other. There is no water after passing *Ain ed Dthukker*, the halting-place of the first day's march.

The first point we reach in the oasis is *El-Kasr*, the chief town, containing about 3500 inhabitants, and with some fairly good houses. In the middle of the town is a mineral spring, the water from which fertilises the surrounding land, and supplies some baths attached to the mosque. It issues at a temperature of 102° Fahr. The Sheykhs of *El-Kasr* call themselves of the tribe of *Koraysh*, and say that their ancestors, having migrated to this part of the country about 400 years ago, bought the springs and lands, which they have ever since possessed. A little more than 5 m. to the W.S.W. of the modern town of *El-Kasr* is a sandstone temple, called *Dayr el-Hágar*, "the Stone Convent," the most interesting ruin in this Oasis. It has the names of Nero and Titus in the hieroglyphics; and on the ceiling of the adytum is part of an astronomical subject. Amen, Maut and Khonso, the Theban triad, were the principal deities: and the ram-headed Knum, or Kneph, and Harpocrates were among the contemplar gods; but the Theban Jupiter and Maut held the post of honour. The temple consists of a vestibule, with screens half-way up the columns; a portico, or a hall of assembly; a transept or prosekos; and the central and two side adyta; 121 ft. before the door of the vestibule is a stone gateway or pylon, the entrance to an area measuring 235 ft. by 130, surrounded by a crude-brick wall. At the upper or W. end of it are the remains of stuccoed rooms; and on the N.E. side are some columns covered also with stucco, and coloured.

There are many crude-brick remains in the neighbourhood; and about 1½ m. from *El-Kasr* are the extensive mounds of an ancient town with a sandstone gateway. The fragments of stone which lie scattered about appear to indicate the site of a temple, now destroyed. Those mounds are about half a mile square, and below them to the E. is a spring called *Ain el-Keeád*,

whence they have received the name of *Medeeneh Keeád*. They are also known as *Lémhada*. The only ruins now remaining are of crude brick, apparently of Roman time.

The next place of importance is *Kalamoon*, 8 m. S. of *El-Kasr*, pop. 2800, a well-built village, whose sheykhs, the Shórbagees, claim the honour of having governed the Oases from the time of Sultan Selim.

From *Kalamoon* we turn due E. in the direction of the Great Oasis, and reach in about 10 m. the village of *Ismant*, where is the capital of a column with an Athor (or Isis) head, and near it some crude-brick ruins called, as usual, *ed-Dayr*, "the Convent." About 1½ m. to the S.W. is *Másarah*. Continuing E. 2½ m. brings us to the ruins of a large town, called *Ismant el-Kharáb*, "the ruined Isment." The most remarkable remains there are a sandstone building measuring 19 paces by 9, consisting of 2 chambers, in a very dilapidated state; and, another near it, measuring 5 paces by 5, with an addition before and behind of crude brick, stuccoed and painted in squares and flowers. Nineteen paces in front of it is a stone gateway, the entrance to the area in which it stood. There are also some large crude-brick buildings ornamented with pilasters, apparently of Roman-Egyptian time; within which are vaulted chambers of sandstone. Many of the houses of the town remain, mostly vaulted and stuccoed; and the streets may easily be traced. A little more than 1 m. from this are other ruins, called *Kasr el-Aréeseh*.

About 7½ m. E. of this is *Ballat*, a large village surrounded by walls, and containing about 2000 inhabitants. The water here is very good, and a stock of it had better be laid in. The small village of *Beshendy* is 3 m. farther E.; and at about the same distance beyond is *Ain el-Beerbeh*, where are some ruins. In another hour we reach *Teneydeh*, a large village with water and rich vegetation. It is the last inhabited spot in the Oasis.

Though noticed by Arab writers, the position and even the existence of this

Oasis were unknown in modern times, until visited by Sir A. Edmonston in 1819. It extends about 15 m. from N. to S., and 28 m. from E. to W. The population is reckoned at over 6000 males, and it contains 11 villages. Its condition is superior to that of the other Oases, and the numerous remains of ancient towns and villages prove that it was the same in former times. The people are more hospitable, and less ignorant and bigoted than those of the Little Oasis or that of Faráfreh. Much rice is grown; and fruits, particularly apricots and olives, abound; but dates, as in all the Oases, are the principal source of revenue.

Road from the Oasis of Dakhleh to the Great Oasis.—Continuing from the last point reached in the Wah ed-Dakhleh, we advance always E., and in 4 hrs. leave the depression formed by that Oasis and enter a defile, which after an ascent of 4 hrs. brings us to the top of the plateau. In 3 hrs., an isolated conical hill called *Aboo Tarboor* is reached; and 2 hrs. farther we descend from the torrent-riven plain by a ravine, which in $\frac{1}{2}$ hr. leads to *Ain Amoor*, a spring sheltered with palm-trees, and close to which are the ruins of an old temple, with a large enclosure of crude brick, intended to protect the temple, and secure access to the spring. Kneph, Amen-Ra, and Maut are the principal deities. Though the name seems to be of a Cæsar, the temple has an appearance of greater antiquity than the generality of those in the Oases; no remains of a town have been found, and it is possible that this temple and enclosure were only intended to add a sanctity to the site of the spring, and to ensure its protection.

Ain Amoor is situated on the slope of *Gebel Ain Amoor*, more than 1000 ft. above the valley of the same name. From this point there is a long wearisome march of 13 hrs., for the most part over a sandy plain strewn with black conglomerate, till we reach a sandstone hill, from which there is a pleasing and welcome view of the Great

Oasis, at the borders of which we arrive in another $\frac{3}{4}$ hr.

The Great Oasis or Wahat el-Khar-geh has also the name *Menamoon*, which may be taken from Ma-en-Amen, "the Abode of Amen." It is mentioned in the hieroglyphic inscriptions under the name *Kenem*. Herodotus speaks of a city called Oasis, seven days' journey from Thebes, and called in Greek the "Island of the Blessed," which is probably this Oasis. Cambyzes' army reached it on its way to the Oasis of Ammon, and perished in the desert, half-way to the latter place. By the other Oases it was used as a place of exile; and Nestorius, after his condemnation by the Council of Ephesus, was banished here in A.D. 435.

The Oasis is about 90 m. long from N. to S., by about 12 m. broad from E. to W.; but a great part of it is desert, with cultivable spots here and there. The population may be estimated at 6200. The productions are much the same as those of the other Oases, with the addition of the dômpalm, wild senna, and some other plants, but it is inferior in point of general fertility.

Approaching as we have done on the W. side, the first object of interest reached is a *Columbarium*, consisting of a large arched chamber, pierced with small cells for cinerary urns, capable of containing the condensed residue of numerous burnt bodies. It measures about 17 ft. by 8 ft., and about 20 ft. in height. Beyond it are other ruins and tombs; then another columbarium, and a tower about 40 ft. high, in which were once separate stories, the lower rooms arched, the upper ones having had roofs supported by rafters. The tower protected a well, and was probably an outpost for soldiers. About $\frac{1}{3}$ of a mile to the N. of this, and S.E. of the columbarium, are the remains of another tower and ruined walls; beyond which is another ruin of crude brick with an arched roof, and a door in the Egyptian style. Half a mile farther are other crude-brick ruins on the hills, and an old well about 50 ft. in diameter. About a mile beyond, to the S., is the *Kasr*

Ain es Sont ("the Palace (or castle) of the Acacia Fountain"), so called from a neighbouring spring. It consists of about 30 rooms and passages, with staircases leading to the upper part, and the exterior is ornamented with the Egyptian cornice. It is of crude brick, and probably of Roman time; and in the wall facing the well a stone niche or doorway has been put up in the midst of the brickwork. In one of the rooms are some Coptic inscriptions. There are other ruins near this, all a little out of the direct road; and beyond are some tombs, one of which is ornamented with pilasters, and a pediment over the entrance.

Leaving the Necropolis (see p. 375) about $\frac{1}{2}$ m. on the left, and passing in $1\frac{1}{2}$ m. the Great Temple (see below), we reach $1\frac{1}{2}$ m. farther

El Khárgéh, the capital of the Oasis, a large village of 3800 inhabitants.

The Great Temple of *El-Khárgéh*, as has been already said, is $1\frac{1}{2}$ m. to the W. of the village. It is much larger than any other ruin in the Oases, and is an interesting monument. It was dedicated to Amen, or Amen-Ra; and it is worthy of remark that the ram-headed god has here the same name as the long-feathered Amen of Thebes. It may be observed in explanation of this that we are not to look upon the ram-headed god as Amen, but to remember that it is Amen who, in accordance with the common practice, has assumed the head of a ram, in the same way as he takes the form of Khem, or any other god. It was this assumption of an attribute of Kneph, particularly in the Oasis, that led to the error of the Greeks and Romans, in representing Amen with the head of a ram as a general form of that deity.

The sculptures of the temple are not of the spirited style of the early Pharaonic ages; though some are by no means bad, particularly on the transverse wall separating the front from the back part of the portico. In the adytum the figures are small, and the subjects very extraordinary, probably

of Ptolemaic or Roman time, when extravagant emblems took the place of the more simple forms of an earlier period.

The oldest name met with is that of Darius, which occurs in many places. The inscription of that king recounting the building and dedication of the Temple, together with a hymn on the S.W. wall of the 2nd chamber, addressed to the elements by the god Amen-ra, has been translated by Dr. Birch in 'Records of the Past,' vol. viii. On a screen before the temple is the name of Amyrtæus. There are also several Greek inscriptions on the front gateway or *pylon*, one of which, bearing the date of the first year of the Emperor Galba, consists of 66 lines.

The fullest and latest account of the temple with its inscriptions and remains is to be found in Dr. Brugsch's '*Reise nach dem grossen Oase el-Khargéh in der Libyschen Wüste*,' which contains an account of his visit to the Oasis in 1875.

The whole length of the temple measures about 142 ft. by 63 ft., and about 30 ft. in height. Attached to the front of it is a screen, with a central and two side doorways; and in the dromos is a succession of pylons, one before the other, at intervals of 80, 70, and 50 ft. 50 ft. in front of the outer pylon is an hypæthral building on a raised platform, terminating the dromos, from which there is an ascent to it by a flight of steps. The temple was enclosed within a stone wall, abutting against the innermost pylon. This formed the *temenos*. Near the S. W. corner is another smaller hypæthral building, and some distance to the N. of the temple is a small stone gateway. On the summit of the second or middle pylon of the dromos some brickwork has been raised in later times by the Arabs, forcibly recalling the additions made during the middle ages to many Roman buildings in Italy. The stone part itself is much higher than the other two gateways, being about 45 ft. to the top of the cornice; while the other two, the first and innermost, are only respectively 15 ft. 7 in. and 20 ft.

3 in. The stones are well fitted, and have been fastened together with wooden dovetailed cramps.

In the vicinity of the temple stood the ancient town. It bore the name of *Ibis*, or, in Egyptian, *Hebi*, "the Plough," under which character it is frequently designated in the hieroglyphics with the sign of land, and it was the capital of the Great Oasis.

On a height, S.E. from the temple, is a stone temple called *En-Nádara*, surrounded by a spacious crude-brick enclosure, which bears the names of Hadrian and Antonius.

To the N. is a remarkable *Necropolis*, consisting of about 150 crude-brick tombs ornamented with pilasters and niches. On the stucco within are represented various subjects, which, as well as the style of architecture and the presence of a church, decide that they are of a Christian epoch. The inscriptions on their walls are mostly Coptic and Arabic; and the sacred *Tau*, the Egyptian symbol of life, adopted by these early Christians, frequently occurs here instead of the cross of their successors.

There are many other ruins in the vicinity of El-Khargeh.

The other places in this Oasis, going N. from El-Khargeh to Asyoot, are *Kasr Biyár el-Hágar* (4 hrs.); *Ain es Shaagh* (3 hrs.); and *Kasr Gebel es Sont* (1 hr.).

S. of El-Khargeh there is more to see. We first reach *Gaéenah* (2 hrs.); and then *Kasr el Goéytah* (1 hr.), where is a temple with the names of Ptolemy Euergetes I., of Philopater, and of Lathyrus. It was dedicated to Amen, Maut, and Khonso,—the great Theban triad.

At *Kasr Ain ez-Zayán* is another temple, which was restored in the third year of Antoninus Pius, and was dedicated to Amenébis or Amen-Kneph. A Greek dedicatory inscription over the door of the temple contains this name and that of the town, which was called *Tchónemyris*.

The village of *Boolák* (1½ hr.), containing about 700 inhabitants, is next reached, about ½ hr. beyond which is

the supposed tomb of the famous Eméer Kháled ebn el-Weléed.

Dekakeen (7 hrs.) follows, with low hills and springs, and a ruined village on the right, and then *Bayrées* (2½ hrs.), a good sized village of 1300 inhabs. At *Doosh* (3 hrs.) is a temple, which has the names of Domitian and Hadrian, and was dedicated to Serapis and Isis; but the Greek inscription on the pylon has the date of the 19th year of Trajan. The ancient name of the town was *Cysis*; and the inhabitants added this stone gateway for the good fortune of the emperor, and in token of their own piety.

The last place is *Kasr Rahad* (1½ hr.).

Roads from the Great Oasis to the Nile.—There are three principal roads, viz., to Asyoot, Geergeh, and Esneh.

The road to Asyoot (p. 421) goes from Dakhleh, and is the longest. It is the one along which the great slave caravans used to pass on their way from Darfoor to Egypt through the Great Oasis. Slaves used also to be brought this way by Takróorees, who are blacks from the interior of Africa, and Moslems, but are looked upon as an inferior kind of merchant. The great and wealthy Jelábs were from Darfoor, who sometimes brought from 2000 to 4000 slaves. The rate of travelling by the slave caravan was very slow; they only went from sunrise to half-past 2 or 3 P.M., or about 8 hrs.' march; and the journey from Darfoor to Bayrées, at the S. of the Oasis, occupied 31 days—10 from Darfoor to the Natron plain, called Zeghráwa, 7 to Elegeeyeh, 4 to Seleémeh, 5 to Sheb, and 5 to Bayrées.

The road to Geergeh (p. 432), also from Dakhleh, is shorter, and the journey is only about 40 hrs.

After 6 hrs. from El-Khargeh, you come to a Roman fort of crude brick, about 90 paces square, with a doorway of burnt brick on one side. The walls are very thick, about 50 ft. high, and defended by strong towers projecting at the corners and three of the faces; and, from its position, about 100 paces S. of the spring, it is evident that it

was intended for the protection of this, the only watering-place on the way to the Nile. It is called *Ghanaseem*, and also Ed-Dayr, "the Convent," probably in consequence of its having been occupied at a subsequent period by the Christians, who have left another ruined building in the vicinity, with two vaulted chambers, in which are some Coptic and Arabic inscriptions. Seven minutes' walk to the N.W. from the fort is another ruin, with vaulted chambers, but without inscriptions.

The rest of the journey occupies nearly 3 days, or from 32 to 34 hrs.' march. Nothing is met with on the way but remains of enclosures made with rough stones, at intervals; and much broken pottery, during the second day's journey. Instead of going direct to Geergeh the traveller may turn off and take the opportunity to visit *Abydus* (p. 433).

The road to *Esneh* (p. 510) goes from near Gaeenah, and thence across the desert to the Nile. The journey is performed in about 50 hours.

ROUTE 18.

CAIRO TO THE FAYOOM.

a. Preliminary Hints. *b.* Description of the Fayoom. *c.* Cairo to Medeenah. *d.* Excursions from Medeenah to the Labyrinth and Lake Mœris, and other ruins. *e.* Tour from Medeenah to Birket el-Korn, Kasr Kharoon, and other places in the Fayoom.

a. PRELIMINARY HINTS.

By those who have the time to spare this expedition is well worth undertaking, as it introduces them to a country differing a good deal in its general aspect from the valley of the Nile. The antiquary will find much to

interest him in the supposed sites of Lake Mœris and the Labyrinth, and the ruins on the shore of the Birket el-Korn; while to the sportsman the Fayoom in the winter months offers more attractions than any other part of Egypt. The preparations for the journey will of course depend on the time intended to be spent; but tents, beds, and all the etceteras necessary to a camp life, must be taken, unless the traveller is content with a visit to Medeenah and the neighbourhood, and while there can put up with the accommodation afforded by a Greek café. For a tour through the Fayoom, including Medeenah, the Labyrinth, the site of Lake Mœris, the Birket el-Korn, and the ruins in the neighbourhood, about a week or 10 days will be required. Messrs. Cook should be consulted in arranging this excursion. A dragoman will charge about 25s. to 30s. a day for providing everything (wine excepted), including railway fares. The best way of reaching the Fayoom is by railway as far as Medeenah. There camels and donkeys can be procured for visiting the Birket el-Korn and other places.

An introduction to the Mudeer at Medeenah will be found useful in helping the traveller to procure camels and donkeys.

If the traveller visits the Fayoom from his dahabeeyeh he can leave the river at Wasta going up and at Benisooéf coming down, rejoining his boat again at Benisooéf going up and at Wasta coming down.

b. DESCRIPTION OF THE FAYOOM.

The province of Egypt called the Fayoom is a natural depression in the Libyan hills, surrounded on all sides by desert, save where a narrow strip of soil borders the canal leading to it from the Nile. It is thus almost an oasis, owing its fertility to the water of the Nile, introduced through a natural isthmus in the desert surrounding it. Its present name, *Fayoom*, is probably derived from the old Egyptian word *Pi-om*, or *Pha-joom*, "the Sea" or "lake country"—an appellation aptly

applied to a country which contained such a splendid system for storing and distributing water, as that with which the Fayoom was endowed by King Amenemhat III., the constructor of Lake Mœris and the Labyrinth. In the hieroglyphic inscriptions it is referred to as *Ta-she*, "the land of the lake." In Ptolemaic and Roman times this province was called the Arsinoite nome which, Strabo says, excelled all other in appearance, in goodness, and in condition. It was the only place where the olive-tree arrived at any size, or bore good fruit, except the gardens of Alexandria. It also produced a great quantity of wine, as well as corn, vegetables, and plants of all kinds. According to tradition it contained 366 towns and villages; and, though this can hardly be credited, it is evident that it was a populous *nome* of ancient Egypt, and that many places once existed both in its centre and on its now barren skirts. Indeed the cultivated land extended formerly far beyond its present limits: a great portion of the desert plain was then taken into cultivation, and several places may be noted where canals and the traces of cultivated fields are still discernible to a considerable distance E. and W. of the modern irrigated lands. Its reputation for fertility it still enjoys, and though its merits have been greatly exaggerated, it is certainly superior to other parts of Egypt from the state of its gardens and the variety of its productions; since, in addition to corn, cotton, and the usual cultivated plants, it abounds in roses, apricots, figs, grapes, olives, and several other fruits, which grow there in greater perfection and abundance than in the valley of the Nile; and the rose-water used in Cairo comes from the neighbourhood of Medeeneh.

The whole extent of the cultivable part of the Fayoom measures about 23 m. N. and S., and 28 E. and W., which last was in former times extended to upwards of 40 in that part (from Kasr Kharoon to Tomeeah) where it has the greatest breadth. Its length N. and S., if measured to the other side of the Birket el-Korn, is increased to 32 m.

The total population is about 200,000. The annual revenue from the Fayoom is 165,000*l.* Its chief commerce is in corn, cotton, and cattle, chiefly sheep, of which it possesses the best breed in Egypt. In addition to the various products mentioned above, the sugarcane has lately been planted by the Viceroy on large tracts of land, and mills have been erected in various parts.

c. CAIRO TO MEDEENEH.

The train leaves the Boolak Dakroor station of the Upper Egypt railway at 8.30 A.M. (see *Environs of Cairo*, Exc. viii.), and, passing Bedreshayn and some other stations, reaches

El-Wasta Junc. Stat. for the Fayoom, 56 m. from Cairo, in about 2 hrs. The train leaves Wasta for the Fayoom at 10.50 A.M. arriving at Medeeneh at 12.0 noon. There is also an evening train from Boolak Dakroor at 3.0 P.M. arriving at Medeeneh at 7.0 P.M. The line goes straight westward across the cultivated land. The only noticeable object is the *Pyramid of Maydoom* (see p. 394) to the N. On reaching the desert the road begins to ascend, and crosses the low chain of hills that divides the valley of the Nile from the oasis of the Fayoom.

El-Edwa Stat., 20 m. A small village on the edge of the cultivated land. There is capital shooting of various kinds to be obtained in the neighbourhood. Geese, ducks, water-birds of every description, and snipe abound in the winter months, and quail a little later. There are a number of half-natural, half-artificial, dykes between El-Edwa and Tomeeah, to which birds resort in great numbers. Those who are intent on sport had better pitch their tents at El-Edwa, and make shooting excursions in the neighbourhood.

Medeeneh Stat., 5 m. The capital town of the Fayoom, and so often called *Medeenet-el-Fayoom*, and *Medeenet-el-Fares* ("City of the Knight or Horseman"). It has 25,800 inhabitants, and presents the usual aspect of a large Egyptian town, with bazaars, baths,

Greek coffee-houses, and a market every Sunday. It is situated on the banks of one of the two main branches of the Bahr Yoosef, which conduct the water into the Fayoom through an opening in the hills near Benisooef. This branch canal, like nearly all those in the Fayoom, has quite the appearance of a natural river. To the N. of the modern town are the mounds which mark the site of *Arsinoë*, formerly *Crocodilopolis*, the Egyptian city of *Shat* or *Pi-Sebek* ("the abode of Sebek"), in which was worshipped the sacred crocodile kept in the Lake Mœris. Many objects of interest, especially lamps, and other articles of bronze, belonging to the Christian period, have been found here. Leo Africanus says, "the ancient city was built by one of the Pharaohs, on an elevated spot near a small canal from the Nile, at the time of the Exodus of the Jews, after he had afflicted them with the drudgery of hewing stones and other laborious employments." Professor Sayce considers these the most interesting remains in the Fayoom.

d. EXCURSIONS FROM MEDEENEH TO THE LABYRINTH AND LAKE MÆRIS, AND OTHER PLACES.

A visit to the site of the *Labyrinth*, and the crude-brick *pyramid of Hawárah*, which stands at its northern end, may be made from Medeenah. The distance in a direct line is not more than 5 or 6 m., but a *détour* of more or less length will have to be made, according to the time of year and the state of the canals. Care should be taken to ascertain that the donkey-boy who acts as guide knows the way, and the proper places for crossing the various canals, especially the arm of the Bahr Yoosef which runs N. to Tomeeah, and the deep, narrow canal which flows through the W. side of the Labyrinth. This arm of the Bahr Yoosef presents here the appearance of a natural ravine, sometimes confined between steep banks, and at others widening out to a breadth of several hundred feet. Between it and the ruins are a succession of mounds,

through which, immediately skirting the pyramid and the ruins, runs the narrow modern canal above referred to.

The site of the **Labyrinth**, which had long been a subject of doubt, was fixed by Lepsius and the Prussian commission. But little remains to justify the extravagant admiration bestowed on it by Herodotus, who says, "I visited this place, and found it to surpass description: for if all the walls and other great works of the Greeks were put together in one, they would not equal, either for labour or expense, this Labyrinth:" and he adds that "the Labyrinth surpasses the Pyramids." The founder of the Labyrinth has been variously named by ancient authors, but it seems probable that its builder was Amenemhat III., of the XIIth Dynasty, the same who constructed the Lake Mœris. His is the oldest name found among the ruins. The whole extent of the Labyrinth, including the pyramid, measured about 1150 ft. E. and W. by 850 ft. N. and S., and it appears to have been built round an open area 500 ft. broad and 600 ft. in length. Within this area lie such remains as can still be seen, consisting of broken columns and capitals, of granite and hard white limestone. The hieroglyphics on the granite have been painted green. Herodotus says that there were 12 courts, and two different sets of chambers, 1500 above ground, and beneath them 1500 under ground, and that the underground ones "contained the sepulchres of the kings who built the Labyrinth, and also those of the sacred crocodiles."

The word *Labyrinth* has been ingeniously derived from the ancient Egyptian *ra-hunt* or *la-hunt* (the mouth of a reservoir). "The temple of the mouth of the reservoir" would be *ra-pe-ro-hunt*, or *la-pe-lo-hunt*, and would give us the derivation not of labyrinth only, but also of *Illahoon*, the name of the neighbouring pyramid.

The crocodile was the sacred animal of the nome, giving its name to the city of Crocodilopolis; and it was the hatred of the inhabitants of the neighbouring province of Heracleopolis for this animal that caused the destruction

of the Labyrinth. It has been well observed that the reason of the crocodile, the eel, and other fish being sacred in inland towns of Egypt was to ensure the maintenance of the canals which conducted to those places the fresh water without which they could not live,

To the N. of these ruins is a crude-brick pyramid, generally called the *Pyramid of Hawârah*. When entire it was 348 ft. square; but it is much ruined. The style of its building, in degrees, or stories, to which sloping triangular sides were afterwards added, is very evident. The bricks are very large, and appear to be of a great age. Strabo gives 4 plethra (400 ft.) for the length of each face, and the same for the height, which Herodotus calculates at 40 fathoms (240 ft.). A natural rock rises inside to the height of about 40 ft. Several stone walls, intersecting it in regular lines, act as binders to the intermediate mass of brickwork built in between them: and the outside was coated with a stone casing.

About 8 m. to the S. of the Labyrinth is another crude-brick pyramid near the village of *Illahoon*, a short distance to the S.W. of which, at a village called *Hawârah*, are the great stone dykes and sluices, mentioned by Aboolfeda, that regulate the quantity of water admitted into the Fayoom. Some remains of older bridges and dykes swept away by various irruptions of the Nile are seen there; and to the W. is a dyke, serving as a communication with the high land at the edge of the desert during the inundation.

From the branch of the Bahr Yoosef which runs from the bridge of *Illahoon* to *Medeeneh*, numerous canals conduct the water to various parts of the province, the quantity being regulated by sluices, according to the wants of each. As of old, they offer still a more interesting specimen of irrigation than any other part of Egypt.

From *Illahoon* to *Benisooéf* on the Nile (see Rte. 19) is about 14 m. in a direct line. On the road about 2 m. to the S.W. of the bridge of *Illahoon* are the mounds of an ancient town,

called *Tóma*, which, from its name and position, probably marks the site of *Ptolemais*, the port of Arsinoë. Farther on to the right you see the lofty mounds of *Anásieh*, the ancient *Heracléopolis*, which stood in an island formed by the canal. The mounds of *Noayreh*, *Baheh*, *Beshennee*, *Beliffieh*, *Kom Ahmar*, and others, also mark the sites of old towns.

Most visitors to the Fayoom will be anxious to visit the site of the **Lake Mæris**, of which Herodotus says, "Wonderful as is the Labyrinth, the work called the Lake of Mæris, which is close by the Labyrinth, is yet more astonishing." The position of this lake has not yet been satisfactorily determined, as there is little or nothing to mark the ground it occupied. Some travellers have assumed that it occupied the site of the *Birket el-Korn*, but this is doubtful. The accounts of Herodotus, Strabo, and Pliny, though widely different, all seem to show that it was an artificial lake, dug for the purpose of receiving the superfluous waters of the Nile during the inundation, and then, by means of locks and sluices, distributing them during the dry season throughout the Fayoom and the surrounding country above and below Memphis. This function could never have been discharged by the *Birket el-Korn*, the surface of which lies considerably lower than the cultivated land; nor, making every allowance for the rise of the bed of the river and the surrounding country from the continued deposit of alluvium, could they ever have been nearly on the same level, even in Herodotus' time; and the ruins at the water's edge of the *Birket el-Korn* show that its surface was at any rate never higher than it now is. It is probable that when the inundation was excessive, and the Lake Mæris overflowed, the superfluous water was carried off into this natural depression of the *Birket el-Korn*. But the artificial reservoir of Lake Mæris must have been on a level with the lands it was intended to supply with water.

Its position has been fixed by M.

Linant-Bey in the centre of the plateau of the Fayoom. He discovered to the N., N.E., and S. of Medeeneh, remains of an old dyke of great strength, extending over an area of some 30 m. Within the circumference of these remains was Lake Mœris. Biahmoo, about 4 m. to the N. of Medeeneh, formed the N.W. angle; from thence the dyke can be traced for about 10 m. E. as far as Wâdy-Wardân, and 18 m. S., as far as Ghérek. That this may have been the position of Lake Mœris is further proved by the now ascertained site of the Labyrinth, which, Herodotus tells us, was "a little above Lake Mœris, in the neighbourhood of Crocodilopolis." His assertion that it was 450 m. in circumference may be explained by the supposition that he embraced in this measurement the whole water-system of the Fayoom, the Birket el-Korn included.

Mr. Cope Whitehouse, on the contrary, assumes that the Lake occupied a great natural depression to the S. of the Birket el-Korn, and lying between N. lat. $28^{\circ} 40'$ and $29^{\circ} 30'$. There is no doubt that this lies at a considerable depth below the Nile valley, capable of being utilized as a great storage reservoir. Mr. Whitehouse has submitted a project to the Egyptian Government for forming a storage basin in this valley.

The conception and execution of Lake Mœris were due to Amenemhat III. of the XIIth Dynasty, the same who built the Labyrinth. The name Mœris, given to it by the Greeks, may be derived from an old Egyptian word *méri* or *mi-uer*, which signified "the great lake." In hieroglyphic inscriptions, Lake Mœris is called *She*, "the basin or lake," *She-uer*, "the great lake basin," and *Mi-uer*. The records of the rise of the Nile, put up by this same king at Semneh, are an additional proof of the attention he bestowed on hydraulic engineering.

Another excursion from Medeeneh may be made to **Biggig**, about 2 m. to the S.S.W. of Medeeneh, where

is an obelisk of the time of Osirtasen I., who erected that of Heliopolis. It has been thrown down, and broken in two parts; one about $26\frac{1}{2}$ ft., the other 16 ft. 3 in. long. One face and two sides are only visible; and few hieroglyphics remain on the lower part. The mean breadth of the face is 5 ft. 2 in., or 6 ft. $9\frac{1}{2}$ in. at the lower end, and the sides are about 4 ft. in width. At the upper part of the face are five compartments, one over the other; in each of which are two figures of king Osirtasen offering to two deities. Below are columns of hieroglyphics, many of which are quite illegible. The other face is under the ground. On each of the two sides is a single column of hieroglyphics, containing the name of the king, who on one is said to be beloved by Ptah, on the other by Mandoo—evidently the principal deities of the place. On the summit of the obelisk a groove has been cut, doubtless to hold some ornament, like that of Heliopolis; though this of Biggig differs from it, and from other obelisks, in its apex being round and not pointed; and in the breadth of its sides, and its faces being so very dissimilar. The people of the country look on these fragments with the same superstitious feeling as on some stones at the temple of Panopolis, and other places; and the women recite the Fatha over them in the hope of a numerous offspring.

At **Biahmoo**, about 4 m. to the N. of Medeeneh, are some curious stone ruins. Some have supposed them to be pyramids, and have seen in them the two mentioned by Herodotus, as standing in the centre of Lake Mœris. But their position does not accord with this idea; and their angle is not that of a pyramid. Professor Sayce considers that these buildings may date as far back as the IIIrd Dynasty. The size and character of the stones, the mode in which they are cut, and the want of cement to join them are similar to the work at Maydoom.

About 20 m. from Medeeneh, to the S.W., is *El-Ghérek*, a town about 700 paces long by 500 broad, protected

against the Arabs by a wall furnished with loopholes and projecting towers. Over the gateway are some old sculpture, and parts of small columns and pilasters. It has no ruins, and the mound near it, called *Senooris*, seems only to mark the site of an older Arab village. And though the stones on the W. side, from which the village has received the pompous name of *Medeenet el-Hágar*, "the City of the Stone," once belonged to ancient ruins, there is no vestige of building that has any claim to antiquity. The town stands at the edge of an isolated spot of arable land, surrounded by the desert, and watered by a branch of the canal that extends to the lands about Nézleh, and the western extremity of the Fayoom. It is the land that has given the name Ghérek, "*submerged*," to the village; doubtless from its having been exposed to floods, by the lowness of its level, when accidents have occurred to the dykes. It has been erroneously called a lake.

At *El-Benián*, "the Buildings," to the N.E. of El-Ghérek, are an old doorway, broken shafts, and capitals of Corinthian columns of Roman time, built into a sheykh's tomb; and at *Taleét* and *Sheykh Aboo-Hamed*, to the eastward, are the mounds of two other towns.

e. TOUR FROM MEDEENEH TO THE BIRKET EL-KORN, KASR KHARON AND OTHER PARTS OF THE FAYOOM.

The following would make a good **Tour from Medeeneh**. To Nézleh, and thence to the Kasr Kharoon: from Kasr Kharoon along the S.E. shore of the Birket el-Korn to El-Wády, Abouxah and Senhoor: from Senhoor, either direct by Fademeen to Medeeneh, or inland to Tomeeah: and thence back to Medeeneh or El-Edwa. This would occupy from 5 to 8 days.

The Birket el-Korn is about 15 m. distant in a straight line from Medeeneh. If it is the time of the sugar-cane harvest, advantage can be taken of the railway which goes from Medeeneh to Abouxah, which is

a village not far from the lake. At other periods of the year a train only runs occasionally. It is generally very difficult to hire camels or donkeys in the Fayoom, and it is a good thing to get an order from the governor at Medeeneh, addressed to the village sheykhs, requiring them to furnish the traveller with what he may require. None of the ruins which will presently be described on the shore of the Birket are particularly well worth a visit. The best headquarters for shooting is perhaps the small village of El-Wády, situate about midway along the S.E. shore of the lake, at the mouth of what is called the Wády river, one of the main branches of the Bahr Yoosef canal before alluded to, which here empties itself into the lake. Plenty of wild-fowl shooting is to be had here in the winter, and quail are abundant in February. Hares, too, abound in the tamarisk-bushes on the shore of the lake to the east of El-Wády. Boars and wolves may sometimes be seen, but the place to find them is on the opposite or N.W. side of the lake. There are some large clumsy fishermen's boats at El-Wády, but any one who wants to shoot on the lake, and cross from one side to the other readily, had better take his own boat with him. El-Wády is about 5 m. from Abouxah.

Following the route we have indicated, we first reach *Nézleh*, on the banks of the river-like canal called El-Wády, whose mouth is at the village of the same name. At Nézleh the ravine, from bank to bank, measures 673 ft., and 100 ft. in depth from the top of the bank to the level of the water in the channel at the centre, which is 120 ft. broad. In the ravine itself are the remains of a wall, partly brick, partly stone, which is said to have been once used to retain the water, like that of Tomeeah, where there is a similar deep broad channel, and where the large reservoir of water, kept up by the dyke, has probably been made in imitation of the old artificial Lake Mœris. About $1\frac{1}{2}$ m. below Nézleh are some mounds, called

Wateeyeh, and the tomb of *Sheykh Abd el-Bári*.

To the W. of Nézleh are the sites of 2 ancient towns, called *Harábet-el Yahood* ("the Ruins of the Jews") and *El-Hammám* ("the Baths"). Neither of them presents any but crude-brick remains, and the former has evidently been inhabited by Moslems, whose mud houses still remain. *Medeenet Hati*, *Medeenet Madi*, and *Hárabet-en Nishán*, have extensive mounds of ancient towns, amidst which are found fragments of limestone columns, bricks, pottery, glass, and a few Roman coins.

The road now leads through the desert past *Kasr el-Benát* ("the Palace of the Girls"), a small crude-brick ruin, of which the plans of 3 rooms only can be traced: the whole measuring 30 paces by 10. Near it is the site of an old town, with much broken pottery, bricks, and other fragments. One mile and a half to the S. are the mounds of *Hereét*, presenting the remains of brickwork, but no ruins. Traces of vineyards and the channels of old canals are to be seen, together with much pottery and some tombs, before reaching *Kasr Kharoon*, which stands at the S.W. corner of the lake.

The *Birket el-Korn* is about 35 m. long, and a little more than 7 broad in the widest part, and has received its name, *Birket el-Korn*, or *Keroon* ("the Lake of the Horn"), from its form, which is broad at the eastern end, and curves to a point at its opposite extremity. Towards the middle is a barren island, called *Gezeeret el-Korn*. The depth of the lake varies according to the time of year, but the average in the deepest part may be about 30 ft. The surface is considerably below the level of the Nile. The water is brackish, and even salt, particularly in summer, before the inundation has poured into it a supply of fresh water. It is partly fed by this, and partly by springs, which are probably derived from filtrations from the Nile over a bed of clay.

Until lately the *Birket el-Korn* was considered to be the old Lake Mœris, but, as has been already shown, modern

science has proved the inaccuracy of that idea. The first view of the lake from the upland plain of the Fayoom is very grand. Dense groves of palm-trees occupy the foreground in the neighbourhood of Senhour and Nézleh: the plain sloping gradually down to the lake is richly cultivated; the immediate shore is dotted with picturesque groups of tamarisk-bushes: the lake itself, on a calm day, glitters like a sea of molten silver; while beyond it stretches the desert, to the E. a succession of undulating sand-hills; to the W. a chain of rocky mountains, extending to the edge of the horizon. Mention has already been made of the numbers of aquatic birds, especially in winter. The lake also abounds in fish, mostly of the same kind as those found in the Nile. As usual in Egypt, the fisheries are farmed, and yield a revenue of 2500*l.* a year to the Egyptian Government.

Kasr Kharoon.—These are the principal ruins on the shores of the *Birket el-Korn*. They are at the S.W. corner of the lake, about 15 m. from Nézleh, and rather more from the village of *El-Wády*, to which the road lies over the desert, and along the shore of the lake.

The principal building, to which the name of *Kasr Kharoon* properly belongs, is an Egyptian temple, measuring 94 ft. by 63 ft., and 46 ft. in height, preceded by a court about 35 ft. in depth. It contains 14 chambers and 2 staircases on the ground-floor, besides a long passage on either side of the adytum, whose end wall is divided into 3 narrow cells. The whole is of hewn stone, and of a very good style of masonry. About 380 paces (or 900 ft.) in front of the temple is a square stone ruin, that probably formed the entrance of its *dromos*; near it is another small building of similar materials; and 130 paces to the S.E. is a Roman temple of brick, stuccoed, about 18 ft. square, on a stone platform, the outer face of its walls ornamented with pilasters and half-columns. In form, size, and appearance, it resembles 2 buildings near Rome, one called the temple of

Rediculus, and the other a supposed tomb, outside the Porta Pia. The roof is arched, and the door in front opens upon a small area, part of the platform upon which it stands; and the principal difference between this and the above-mentioned buildings is that here half-columns are substituted at the side walls for pilasters. It has a side-door. Other vestiges of ruins are scattered over an extent of about 900 by 400 paces, or about 2200 by 1000 ft.; and at the western extremity of this space, 350 paces behind the temple, are the remains of an arch partly of stone, and partly of crude-brick, whose northern face looks towards the lake, and the other towards a small crude-brick ruin. Near the arch is a stone resembling a stool, or an altar, also of Roman time.

It is not alone by the situation of this town that the former extent of the cultivated land of the Arsinoïte nome is attested, but by the traces of gardens and vineyards which are met with on all sides of the Kasr Kharon, whose roots now supply the Arabs with fuel when passing the night there.

Broken pieces of old glass lie thickly strewn about the desert in the neighbourhood, and there are many copper coins. It has been conjectured that Kasr Kharon marks the site of *Dionysias*.

To the N.E., on the shore of Birket el-Korn, are vestiges of masonry, perhaps of the port (if it deserves the name) of this town. To the N., about 12 m. from the lake, is a lofty range of limestone mountains, and behind them is the ravine that joins, and forms part of, the Bahr-el-Fargh, to the W. of the Natron Lakes.

From Kasr Kharon, the route we have sketched out lies over the desert to the shore of the lake, and along it to the village of *El-Wády*, at the mouth of the canal of that name. This place makes the best headquarters for shooting. On leaving *El-Wády*, we cross a very marshy district, intersected with streams, to *Abouyah*, near which there is a large sugar manufactory.

From this point Medeenah can be easily reached in a day, viâ *Sinera*, and along the railway embankment. Continuing our route, we reach **Senhor**, a large, picturesque village, buried in a forest of palm-trees, and partly surrounded by a deep watercourse. It is about 5 m. from the lake. There are extensive mounds and some ruins.

On the shore of the lake near *Senhor* are some unimportant ruins called *El-Hammám*. Opposite these, on the N. side of the lake, and about 2 m. from the shore, are the ruins of **Dimáy**. Ride to the lake, and take a boat across. On the way from the usual place of landing, below *Dimáy*, you pass several large blocks resembling broken columns, but which are natural, as at *Kom Weseém*. A raised paved *dromos*, leading direct through its centre to an elevated platform and sacred enclosure, forms the main street, about 1290 ft. in length, once ornamented at the upper end with the figures of *lions*, from which the place has received the name of *Dimáy* (or *Dimeh*) *es Saba*. This remarkable street (which recalls the paved approach to the temple of *Bubastis*), the lions, and the remains of stone buildings, prove the town to have been of far greater consequence than *Kom Weseém*. The principal edifice, which is partly of stone, stands at the upper end of the street, and was doubtless a temple: it measures about 109 ft. by 67 ft., and is divided into several apartments, the whole surrounded by an extensive circuit of crude brick, 370 ft. by 270 ft. An avenue of lions was before the entrance of this sacred enclosure (or *temenos*), 87 ft. in length, connecting it with one of those square open platforms, ornamented with columns, so often found before the temples of the *Thebaïd*; and this avenue formed a continuation of the main street. The total dimensions of the area occupied by the town were about 1730 ft. by 1000, but the extent of its walls is not easily traced amidst the heaps of sand that have accumulated over them; and the whole is in a very dilapidated state. The site of *Bacchis* may have been at *Dimáy*, or at *Kom Weseém*,

about 5 m. from the E. end of the lake, where there are some extensive mounds.

There is a beautiful view of the lake from the country round Senhoor.

From Senhoor the traveller may return direct to Medeeneh by the charming little village of Fademeen situated on the banks of the *Bahr et-Tahooneh* ("Mill River"), and through a most luxuriant and fertile country.

He may, however, continue his round to *Senooris*, a large village occupying the site of an old town, but with no ruins, from which Medeeneh is about 10 m. distant to the S.; and continuing on in N.W. direction pass *Kafr Mukfoot*, in the centre of a most

richly cultivated country, and 8 m. from Senooris reach **Tomeeah**, the last village at the N.E. side of the Fayoom. It has no ruins, but is interesting from the remains that exist of the old system of dykes and reservoirs. The same system is still carried out on a smaller scale. There is a deep ravine, or valley, as at Nézleh, the lower part of which was dammed by a buttressed wall of great thickness. Water-fowl are very numerous in the neighbourhood of Tomeeah; also hares and sand-grouse.

From Tomeeah, Medeeneh is about 17 m. distant, and El-Edwa 12 m.; and a road leads across the desert to Kafr Ammar, 18 m. on the Upper Egypt railway.

SECTION VII.

THE VALLEY OF THE NILE FROM CAIRO TO THEBES.

Preliminary Information . . .	PAGE 385	ROUTE 19. Cairo to Thebes . . .	PAGE 392
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PRELIMINARY INFORMATION.

- a. *Mode of Travelling.*—b. *Voyage by steamer.*—c. *Voyage in a dahabeeyeh with a dragoman.*—d. *Voyage in a dahabeeyeh without a dragoman.*—e. *Additional hints.*

a. MODES OF TRAVELLING.

The various modes of travel in Egypt have been already referred to (see p. 5), but as the journey up the Valley of the Nile, of which this Section forms the first part, has special features of its own, it will be convenient to give here some detailed information as to how that interesting and delightful trip, which every one who gets as far as Cairo should endeavour to accomplish, can be performed.

The **River** is the highway of Egypt beyond Cairo, and along this highway the traveller can voyage either in a boat of his own or in a steamer. The advantages of a steamer are economy of time and money; the disadvantages, that you are amongst a number of people you never saw before, that you are obliged to do everything at a fixed time, and that only a certain number of minutes or hours are allowed at each place of interest. The great advantage of a boat of your own is that you can stop or go on as you feel inclined—you are in fact your own master; but the voyage necessarily takes longer, as you are dependent on the wind, and the expense is proportionately greater. But the vastly improved accommodation which is to be obtained in the steamers recently placed upon the Nile by Messrs. Cook and Sons will probably decide many, especially those who have not an unlimited supply of time or money, to make the journey by steamer.

Persons who are very pressed for time and who wish to have some idea of the Valley of the Nile above Cairo, may take the **Railway** to its present farthest point, Asyoot, 230 miles (by rail) from Cairo; but it is a long, dusty journey of 12 hours with very little of interest on the way. The railway,

however, may be of service to the traveller in a boat, as, if he wishes to save time, he can send his boat on to any point, and on hearing of its arrival by telegraph join it the next day by train; and in the same way can leave it coming down the river, and take the train to Cairo.

There is another mode of seeing the Valley of the Nile, but it is not to be recommended to any but men in good health, who do not mind roughing it, and who have some little knowledge of Arabic. It is to take the railway to Asyoot, and continue the journey thence on **Donkeys**, stopping each night at some village and obtaining accommodation in a house. It is a very economical mode of travelling, and enables you to see a great deal of the habits of the people, but it can hardly be attempted with success by any one fresh to the country, and unacquainted with Arabic.

b. VOYAGE BY STEAMER.

The steamers which have recently been placed upon the Nile by Messrs. Cook and Sons are so far superior to any that have preceded them that the majority of tourists will in the future prefer travelling by them than to have their patience tried by the old and well-known sailing dahabeeyeh. The new first-class steamers recently placed upon the Nile are fitted with every modern improvement. Each steamer carries a medical man, and special arrangements are made for the comfort of invalid passengers. There is a small library on board with a fair collection of books on Egypt.

As the demand for berths in Messrs. Cook's steamers is considerable, it is advisable to book passages by them before leaving England in order to prevent disappointment.

The steamers ply as follows:—

1. From Cairo to the First Cataract.

As at present arranged, a first-class steamer leaves Cairo every Tuesday after the 27th December. The fare to the First Cataract and back is 50*l*. The journey takes 21 days from Cairo back to Cairo, and may be lengthened by stopping at Luxor and continuing the voyage by a subsequent steamer. The fare includes food, donkeys, guides and all expenses except wine. The steamer stops as follows on the way up the river:—

Bedreshayn, for Sakkarah	5 hrs.	Luxor for Thebes and Karnak	3½ days.
Minieh	2 „	Esneh	3 hrs.
Beni Hassan	3 „	Edfoo	5 „
Asyoot	6 „	Silsilis and Kom Ombo	2 „
Kenah for Denderah	8 „	Assouan for Philæ, &c.	1½ days.

On the way down the steamer stops as follows:—

Bellianeh, for Abydus 8 hrs.

and at other places as may be necessary for coaling and provisioning purposes.

2. From the First to the Second Cataract.

This service is performed by a first-class steamer running in connection with the steamers which ply between Cairo and Assouan. The journey from Cairo to the Second Cataract and back takes four weeks, and the fare is 70*l*. On the way up from the First to the Second Cataract the steamer stops at—

Dabod.

Kelabsheh.

Dendoor

Dakkeh.

Sabooah.

Korosko.

Derr.

Ibreem.

Wady Halfa.

On the downward voyage the steamer stops at—

Aboo Simbel.

Korosko.

Philæ.

Besides the above first-class service, which gives ample time to visit the most celebrated antiquities, Messrs. Cook have established a cheaper service, for those whose time and money is more limited. The fares by these steamers are as follow:—

1. Trip of 14 days from Cairo to Assouan and back, including railway from Cairo to Asyoot and back, passage and food on steamer, and 4 days' hotel accommodation at Luxor, 20*l*.

2. Trip of 11 days from Cairo to Luxor and back, including 4 days' hotel accommodation at Luxor, 15*l*.

c. VOYAGE IN A DAHABEEYEH.

This, as has been said, is the most comfortable, but, chiefly owing to the longer time that it takes, the most expensive way of travelling up the Nile. It will take, under the most favourable circumstances, 7 weeks to the First Cataract and back, and 3 weeks more if the voyage is prolonged to the Second Cataract. For those who propose to travel in this fashion, we strongly recommend application to be made to Messrs. Cook and Sons, who should be informed of the number of the party, the time it is proposed to spend on the Nile, and the approximate amount which it is proposed to spend; they will then supply an estimate and full details, which can be thoroughly relied upon.

For those who prefer to trust to their own arrangements, it will be necessary to engage a dragoman, who will provide everything—boat, crew, cook, servants, food, donkeys, guides, guards, and all extras, except wines and spirits—either at so much the day or so much the trip. In either case the cost will vary according to the size and consequent cost of hire of the boat, the number of the party and the scale of living, and, it may be added, the value which the dragoman sets upon his own services. Prices vary much in Egypt, and it is difficult to give exact figures, but the following will give a fair idea of the sums asked by different dragomen (1) by the day, (2) by the trip.

(1) *By the day*, the traveller stopping where he likes and when he likes.

For 2 persons, from 3*l*. to 4*l*.; 3 persons, 4*l*. to 5*l*.; 4 persons, 4*l*. 10*s*. to 6*l*. Reckoning the time required to go to the First Cataract and back at 2 months, and to the Second Cataract and back at 3 months, this would, at a rough calculation, make the whole expense of the journey to the First Cataract, for 2 persons, from 200*l*. to 250*l*.; for 3 persons, from 250*l*. to 300*l*.; and for 4 persons, from 300*l*. to 350*l*. To the Second Cataract, for 2 persons, 300*l*. to 350*l*.; for 3 persons, 350*l*. to 450*l*.; for 4 persons, 400*l*. to 500*l*. The charge is lower in proportion as the distance traversed is greater, and the number of the party larger.

(2) *By the trip*. According to this arrangement the dragoman engages to take you to the First or Second Cataract and back for a stipulated sum, so much time being allowed for stoppage at different places.

For 4 persons to the First Cataract and back, with an allowance of 10 or 15 days' stoppages, from 300*l*. to 350*l*. and 400*l*.; to the Second Cataract and back, 400*l*. to 450*l*. and 500*l*.

Of course, if a large and luxuriously fitted-up boat is required, and a generally lavish style of living, all these estimates will be very much increased.

In choosing between a contract by the day and a contract by the trip, the following considerations should be borne in mind. The advantage of the contract by trip is that there is no chance of time being unnecessarily wasted on the road, for it is to the dragoman's advantage, as it is to the captain's and crew's, who are also hired by the trip, to do the voyage in as short a time as possible; and instead of 3 months being occupied in getting to the Second Cataract and back, it may be done in 9 or 10 weeks. The disadvantage is that you are not master of your own boat, but are often obliged to go on whether you like it or not, under penalty of being in perpetual collision with the dragoman as to whether a stoppage, which you may consider necessary, is to be deducted from the stipulated allowance of stoppages. In the day or time contract, on the other hand, the dragoman is tempted to delay on every opportunity, so as to prolong the journey. But this may, to a certain extent, be met by stipulating that the number of days shall not exceed a certain limit—say 2 months to the First and 3 to the Second Cataract and back, and arranging for a lower rate of payment per day for every day beyond the time agreed on.

In the event of the traveller not having engaged a dragoman before reaching Egypt, it will be well for him on arriving at Cairo (not at Alexandria) to obtain estimates from 3 or 4 of those who present themselves with good recommendations, and at the same time to visit a number of the **Dahabeeys** at Boolak (see p. 159), and after selecting one or more that suit him, ask the dragoman whom he may think of engaging what his charge per day would be with such or such a boat. The traveller should also carefully examine the boat himself, and make inquiry as to the captain (*reiyis*), as his safety and comfort will very much depend on having a good and experienced captain who can select a good crew, and keep them in strict discipline and good humour.

The traveller can have a regular form of contract drawn up for him at the Consulate, in which he can embody any particular points he wishes. The charge for preparing this contract and witnessing the signatures is 1*l*. Or he can draw up his own contract, and merely pay 5*s*. for having the signatures witnessed.

It only remains to be said, that for those who wish thoroughly to enjoy the Nile voyage without trouble and bother of any kind, a good dragoman and a comfortable boat are essential; and for an invalid they are indispensable. We might add that they are not always easy to find.

For information as to the wages of a dragoman, and those of other servants, and for prices and description of boats, see pp. 157, 159.

d. VOYAGE IN A DAHABEEYEH WITHOUT A DRAGOMAN.

For those who do not speak Arabic, and do not know the ways and customs of the country, this mode of making the journey is not to be recommended. Indeed, they will find the task a difficult and disagreeable one, unless indeed, housekeeping under difficulties is their occupation *par préférence*. The system may be adopted by those who merely wish to spend so much time upon the Nile—four or five months—for the sake of the climate, the shooting, &c.; but it will not do for those who wish to go to a certain point and back within a given time, and see and do all they can within that period. In catering for yourself, everything, supposing you do not speak Arabic, will depend more or less on the intelligence and honesty of the man whom you may have engaged as interpreter and head-servant. The contract for the boat may be drawn up and signed at the Consulate. It should be distinctly

specified whether the boat is able to go up the Cataract, if required, and whether the expenses of going up are to be paid by the owner or hirer. All the dahabeeyehs for hire by travellers have their cabins furnished, but a thorough inspection should be made, and any necessary articles that are wanting obtained from the owner before the contract is signed. Many dahabeeyehs have also a complete canteen, with linen, &c., so that it is not necessary to hire one separately: and some have a cooking canteen.

The following **List of Provisions** will, it is thought, be found to comprise all that is most essentially necessary in stocking a boat for a voyage on the Nile; but there are many other items which people will add according to their individual tastes, by which, as well as by the time intended to be spent, the quantity taken of each item must also be regulated. Everything may be bought in Alexandria or Cairo, fairly good in quality and reasonable in price.

LIST OF PROVISIONS.

Arrowroot.	Night lights.
Bacon (in tins).	Oil, salad.
Biscuits.	Ditto, lamp.
Butter.	*Oranges.
Candles, paraffin.	Pepper, white and red.
Ditto, for lanterns.	Peas, split.
*Charcoal.	Preserved vegetables.
Cheese.	Pearl barley.
*Coffee.	Pickles.
Curry powder.	Potatoes.
Dates, dried.	*Rice.
Figs.	Salt.
Flour.	Sardines.
Hams.	Sauces.
Jams.	Soap.
Limes, or lime-juice.	Ditto, washing.
*Lemons.	Starch.
Liebeg's Extractum Carnis.	Sugar, white.
*Maccaroni.	Ditto, brown.
Marmalade.	Tea.
Matches.	Tongues.
Mishmish (dried apricots).	*Vermicelli.
Mustard.	Vinegar.

The articles marked with an asterisk can be bought best in the bazaars, and not at a provision merchant's, and the stock of them can be renewed at any of the large towns on the Nile. Many things might be added to the above list, such as chocolate, olives, almonds, raisins, dried fruits, &c. Preserved meats and soups may be taken, but are not necessities, as mutton, chickens, pigeons, and turkeys can always be bought, beef seldom or never after leaving Cairo. Fresh vegetables are rarely procurable: the one exception is the onion, which is to be found everywhere, and is the best in the world. A small broad bean, a kind of lettuce, and small cucumbers may generally be bought in the villages on market days; and wild cress is often to be found near the river banks in the early spring. Eggs are generally plentiful, and milk, principally buffalo's, may always be bought in the early morning at any village. Fresh butter can be procured sometimes, and would be good if it were properly made and not so dirty. *Kishteh*, a sort of Devonshire cream, is an excellent thing, and can be made by any cook. A certain quantity of fresh meat, and some pigeons, chickens, and turkeys should be laid in at

Cairo. Meat is sold by the oke (about $2\frac{3}{4}$ lbs.), or the rotl (rather more than 1 lb.). Nearly all these things are cheaper in Upper Egypt, and it is a good thing to fill the coops with turkeys, chickens, and pigeons at some place where they are cheap. This should certainly be done before entering Nubia, as everything there is scarce and dear.

e. ADDITIONAL HINTS.

All information with regard to wine, medicines, clothes, shooting, and other matters which equally concern those who go with, and those who go without, a dragoman, will be found in the *Introduction*, e, or Sect. I., *General Information*, § 8, e, f, and § 12. A few useful hints, however, may still be added.

The Boat and things needed on it.—Do not be too much taken with a boat because it has some modern appliances, such as, for instance, water turned on, taps, basins, and plugs, &c. First of all this means that there is a cistern on deck into which the water has to be pumped, an operation which it will be found extremely difficult to get done regularly; and then the cistern when full adds considerably to the top hamper of the boat. Moreover, the pipes which lead from the cistern to the baths and basins are generally so small that the flow of water is provokingly slow. The fixed basins too are never properly cleaned out, and the chain and plug always hold soapsuds, &c. Remember that the river is convenient and buckets handy and cheap.

Some particular people may object to the poultry which has to be taken being kept on the deck, and in this case they should stipulate for a second small boat in which to place the coops.

Those who wish to be certain of always having fresh milk will do well to take a goat with them, which can be kept in this second boat.

However free the boat may be from rats at starting, it is very probable that some may come on board from the country boats near which the dahabeeyeh is moored during the voyage, therefore it is a good thing to take one or two iron rat-traps.

Many boats are provided with mosquito-curtains; but unless there is any inducing reason, such as bilge-water, to cause the presence of mosquitos, no annoyance ought to be experienced from them after leaving Cairo.

Neither bugs nor fleas should be found on any properly clean boat, but it is as well to have some Persian flea-powder, which is the best remedy for these unwelcome visitants.

Flies are a great plague on the Nile, and the most effectual snare for them is what is known as "fly-paper," which can be procured at Cairo; fly-flaps are also very useful.

If the traveller be a smoker, he will know how to supply his own wants in that line; but even though he himself should not smoke, he ought to take with him a few boxes of cigarettes, and Gebelee tobacco for pipes, together with one or two chibooks, so as to be able to offer a smoke to any native visitors. Some common tobacco also may be taken for occasional distribution among the crew.

Coffee should always be handed round on the occasion of any visit, and it is well to have a few bottles of *sirop* for making the so-called sherbet.

It is customary to fly the national ensign of the passengers at the stern of the dahabeeyeh, and a special distinguishing pennant at the yard-end; the former can be bought at Cairo, and the latter made, but it is better to bring them from England.

The Dragoman.—Insist upon your dragoman always helping to wait at table; and never allow him to give himself the air of being master of the

boat, the crew, the servants, and yourself; but keep him strictly in his place, as a servant hired to carry out your wishes, and not as a great personage, condescendingly showing you up and down the Nile, and hardly allowing you to choose where you will go or what you will do.

The Crew.—Strict discipline should be maintained with the crew, and invariable obedience to orders, whatever they may be, with the full understanding of course that they are reasonable and just. But the stick need never be resorted to: firmness and the determination of being obeyed seldom fail to command respect and obedience; for, when they know you *will* be obeyed, they will seldom disregard an order. When once that obedience is established, then you may be as indulgent as you like; and every good office, every reward, will be received as a favour. Without it, kindness will be construed into fear or ignorance; every attempt will be made to deceive the too easy traveller; and in order to have a moment's peace, he will be obliged to have recourse to the very means he had been hoping to avoid; by applying to some governor, or by substituting too late severity, either of which will only draw upon him hatred and contempt. One thing is, however much they may try to impose on one whom they think to get the upper hand of, they never harbour any feelings of revenge. They are like the frogs in the fable with the log of wood. In short, be strict and just, without unnecessary violence, in order to have the satisfaction of being indulgent. When properly managed, no people are so willing or good-natured as the Nile boatmen; when not understood, none so troublesome. When going ashore to shoot or visit any ruins, it is customary to be accompanied by one of the crew, for the purpose of carrying anything that may be required. A few piastres to buy tobacco may occasionally be given in return for this service. Some travellers, especially if there are ladies, will find it more agreeable not to allow the crew to come across the quarter-deck during the daytime. They can easily go along the side from end to end of the boat.

The traveller will probably be asked before leaving Cairo for money to buy the crew a tambourine and a *tarabooka*, a sort of drum, these being the musical instruments with which the sailors accompany their songs. There is no necessity for acceding to this request, and some may not care to encourage the men in singing; but few would probably be disposed to put a stop to what is one of the chief delights of a Nile boatman, and is itself in moderation not unpleasing to the ear.

Sailing.—One very necessary precaution in sailing is to order the captain to forbid the boatmen to tie the sails, and to insist upon their holding the rope called *shoghool* in their hands, which is termed keeping it *khálus*, “free;” for to the neglect of this precaution almost all the accidents that happen on the Nile are to be attributed. In those parts where the mountains approach the river it should be particularly attended to, as at Gebel Sheykh Umbárah, Gebel et-Tayr, and thence to Sheykh Timáy, Gebel Abou Faydah, Gebel Sheykh Heréedee, and Gebel Tookh below Girgeh. In a high wind, and when strong gusts may be expected, it is better to run no risk, and not to attempt to pass such mountains till the wind has abated.

Care should also be taken to have the proper quantity of ballast on board, which is often curtailed in order to make the boat lighter for towing.

Backsheesh.—It has been truly said that “no estimate of the expense of life in Egypt would be at all complete without a due reference to *backsheesh* Backsheesh is the first word that meets the ear on landing in the country; it is the last that salutes it on leaving It is a bore from which there is no escape But backsheesh is not a mere bore, for it is the motive power of Egypt. The mechanist, who with a lever would move the earth, could with backsheesh turn Egypt upside down, or put a girdle round her deserts with the Nile. . . . It makes your stay in Egypt agreeable, and soothes

every difficulty, social, political, or official... But this potent djin must be used with discretion, or it will turn and rend you. Give when it is customary to give, and on the scale that is sanctioned by long use, and you will be respected and liked. Give too often, inopportunately, or in excess, and it were better for you not to give at all... Common sense will here as ever point out that middle path so safe to travel in, so easy to stray from; and by the observance of two simple rules backsheesh may be made an useful servant. Never give except where an extra service justifies, or custom prescribes the gift."—*F. Eden*.

Backsheesh to the crew is now specially mentioned in the contract as devolving on the dragoman; and the men have no *right* to expect a piastre from the traveller. He may, however, at such places as Thebes and Assooán give them a small sum, say 10 francs between them, especially if they have behaved well, and have had a good deal of towing. At the end of the voyage it is customary to give a present to the captain, the steersman, and the crew. This should be done in the following proportion: three times as much to the captain, twice as much to the steersman, and half as much to the cook-boy as to each man. A fair present at the end of an ordinary voyage to the First Cataract and back would be 1*l.* to the captain, 12*s.* to the steersman, 6*s.* to each man, and 3*s.* to the cook-boy. The money for the captain, steersman, and cook-boy should be given to them separately, and that for the men to the member chosen by them to receive it. Of course if the traveller has reason to be dissatisfied with his crew, he will give nothing at all. In the same way circumstances may make him wish to give more than the sums above mentioned, either to the whole number, or to some one in particular. The cook and other servants have no right to expect any backsheesh, but it is sometimes given. When the traveller hires his own boat, it is customary for him to give a small sum, say 4*s.* between them, to the men at the principal towns, such as Minieh, Asyoot, Keneh, Thebes, Esneh, Assooán, and Wády Halfa, if they have had much towing and have worked well.

In conclusion, we would recommend all travellers who go up the Nile in a dahabeeyeh, under their own management, to take a large stock of patience with them, and not to allow themselves to be over much troubled by the small difficulties which they will certainly meet with, and which, though annoying at the time, will probably afford amusement when relating them to their friends on their return to England.

ROUTE 19.

CAIRO TO THEBES BY THE NILE.

(450 m.)

The journey from Cairo up the Nile may be made as far as Asyoot either by the river or by railway. The latter is quicker, but does not give time to inspect anything *en route*. The station from which the traveller by rail starts is Boolak Dakroor on the west bank of the Nile. The distance is 229 miles. The train leaves

Cairo at 8.30 A.M. arriving at Asyoot at 6.30 P.M. It is unnecessary to describe this railway particularly, as every place of importance is passed by those who take the river route. We shall mention those where there are railway stations.

The following list of the principal places on the way by river from Cairo to Thebes, with their approximative distances from one another, may be useful for reference. The banks of the Nile are always referred to as the East bank (*E.*) and the West bank (*W.*).

	Miles.
Cairo (Boolak), to Bedre-	
shayn (for Sakkárah) ..	15
Zowyeh	40

	Miles.
Benisooéf	18
Feshun	19
Maghágha	14
Aboo Girgeh	15½
Klossana	12½
Minieh	22½
	— 156½
Benihassan	14½
Rhoda	11
Mellawee	6
Hadji Kandeel (for Tel-el-Amarna)	7
Gebel Aboo Faydah	17
Manfaloot	11½
Asyoot	26
	— 93
Ahooteeg	15
Gow el-Kebeer	14½
Taltah	12½
Soohágh	26
Mensheeyeh	11
Girgeh	13
Bellianeh (for Abydos)	8
Farshoot	18½
How and Kasr es-Syad)	8
Kenah (for Denderah)	29½
Negádeh	22½
Luxor (Thebes)	22
	— 200½
	450

The start from Cairo is made from above the iron bridge at *Kasr el-Neel*.

Leaving on the W. *Gezeereh*, and on the E. *Kasr en-Neel*, *Kasr el-Ainee* and the *Island of Roda*, we pass between *Geezeh* on the W., and *Old Cairo* on the E., into a broad reach of the Nile, from which we can see across the whole width of the valley from *Gebel Mokattam* on the E. to the *Libyan hills* on the W. About 1½ m. beyond *Old Cairo* and the mounds which mark the site of the still older *Babylon* is (E.) the picturesque *Mosque of Attar en-Nebbee*, situated on a projecting point of the bank, at the end of an avenue of fine trees. Its name is derived from an impression of "the prophet's footstep," said to be preserved there. Some, however, derive *Attar* from *Athor*, the Egyptian Venus.

On the low range of hills above

Attar en-Nebbee is a fort, now used as a powder magazine.

A long reach of the Nile extends from *Attar en-Nebbee* to the village of *ed-Dayr*, "the convent," inhabited by Copt Christians; and inland is the village of *Bussateen* (see p. 275).

On the W. the majestic pyramids seem to watch the departure of the traveller when he quits the capital, as they welcomed his approach from the Delta; and those of *Abooseer*, *Sak-kárah*, and *Dashóor*, in succession, present themselves to his view, and mark the progress of his journey.

(E.) Before reaching *Toora* are some low mounds of earth, probably ancient walls of decayed crude bricks, belonging to an enclosure, once square, but now partly carried away by the river; and to the E. of it is another long mound, through which a passage led to the plain behind.

(E.) *El-Masárah*. In the mountains behind are the famous quarries of *Toora* and *Masárah* (see ENVIRONS OF CAIRO, Exc. IX.).

(E.) *Helwán*, a village known as having been the first place where the Arabs made a Nilometer, under the Khalifate of *Abd el-Melek*, about the year 700 A.D. It was built by *Abd el-Azeez*, the brother of the Khalif; but being found not to answer there, a new one was made by *El-Weleed*, his successor, about 10 years afterwards, at the Isle of *Roda*, where it has continued ever since. Part of the pillar of this *Helwán* Nilometer was found near the village. *Aboolfeda* speaks of *Helwán* as a very delightful village, and it was perhaps from this that it obtained its name, *helwa* signifying "sweet;" though it possesses nothing particular to recommend it on this score. The Baths of *Helwán* are 2 miles inland (see ENVIRONS OF CAIRO, Exc. IX.).

(W.) *Bedreshayn*, 15 m. (Railway Stat.), is nearly opposite *Helwán*. The village is a little way from the bank; and a short distance farther inland may be seen the mounds of *Mitra-henny*, marking the site of *Memphis*, with the pyramids of *Abooseer*, *Sak-*

kárah, and Dashóor, in the distance. This is the best point on the river from which to make the excursion to Sakkárah (see ENVIRONS OF CAIRO, Exc. VIII.). About 4 m. farther up the stream you pass (W.) *Shobuk*, with the pyramids of Dashóor, 4 m. inland; and *Masghóon*, 2 m. to the westward of which is *El Kafr*, a small village, from which one of the principal roads leads to the Fayoom across the desert. The scenery here on the W. bank is very lovely in the winter; glades of young bright-green corn run up into groves of beautiful palms, with here and there a splendid sycamore-fig filling up the open spaces in the landscape. The sandbanks in this part of the river, beginning indeed from a little way S. of Cairo, will be found covered with wild-fowl and large flocks of pelicans in the early winter.

(W.) In this neighbourhood, probably near Dashóor, were "the city of Acanthus, the temple of Osiris, and the grove of Thebaic gum-producing Acanthus," mentioned by Strabo; which last may be traced in the many groves of that tree (the sount, or *Acacia Nilotica*) which still grow there at the edge of the cultivated land. The town of *Acanthus* was, according to Diodorus, 120 stadia, or 15,000 paces, from Memphis, equal to nearly 14 Eng. m., which, if correct, would place it much farther S., to the westward of Kafr el-Aiát though it is generally supposed to have stood near Dashóor.

(W.) Near *Káfr el-Aiát*, at the extremity of a large bend of the river, is the supposed site of *Menes' Dyke* (see p. 264).

(W.) At *Táhaneh*, about $1\frac{1}{4}$ m. from Kafr el-Aiát, and near the edge of the desert, are mounds, but no remains except small fragments of stone; and the same at *Babayt*, about 1 m. N.N.W. from Kafr el-Aiát.

Already, before reaching Kafr el-Aiát, are descried the two ruined *pyramids of Lisht*, built of small blocks of limestone, which were probably once covered with an exterior coating of larger stones.

(W.) 3 m. to the N.W. is a conical

hill resembling a pyramid. It is, however, merely a rock, with no traces of masonry. In these parts of the low Libyan chain are a great abundance of fossils, particularly oyster-shells, with which some of the rocks are densely filled, in some instances retaining their glossy mother-of-pearl surface. Many trunks of petrified trees similar to those noticed above (ENVIRONS OF CAIRO, Exc. III.), have been found in the same range.

(E.) *Wády Ghomei* opens upon the Nile at *Es-Suf*. By this valley runs the southernmost of the roads across the desert to Suez.

(W.) About 4 m. inland from *Rigga* is the **Pyramid of Maydoom**, near the village of that name. It is called by the Arabs *Haram el-Kedáb*, or "the False Pyramid," from the idea that the nucleus is of rock built round so as to give the shape of a pyramid. It is well worth a visit, as being probably the oldest monument in Egypt, there being reasons for assigning it to Seneferoo, the last king of the IIIrd Dynasty. *Rigga* is the nearest point to it on the river, but donkeys are more easily procured at *Wasta* higher up the river, whence, however, the ride will take 3 hrs. The country passed through is very rich and fertile. We first reach the *Village of Maydoom* on a high mound, and occupying the site of the ancient city of *Mei-tum*, "beloved of Tum," the name of which occurs on monuments of the IIIrd Dynasty.

When the town is passed the pyramid is in full view, and from its standing alone and on the highest ground within several miles, it has a very imposing appearance. When we consider that it may be several centuries older than the Great Pyramid of Gezeeh, it has a wonderfully fresh and new look. The stone is of a peculiarly rich orange colour. It has now the appearance of a square tower in three stages, rising from an artificial mound like the keep of a Norman castle. Mariette Pasha observes that this pyramid should be compared with that of King Oonas, known as the

Mastabat el-Pharaon, adding that the tombs of the ancient empire consisted of a square base with or without a pyramid super-imposed. This is an example which is neither a mastabah nor a pyramid. Lepsius supposes that the angles were filled up and that the sides sloped from the ground as in other pyramids.

The mound is about 120 ft. from the surrounding plain. The first stage above the mound is 70 ft., the second 20 ft., and the third, which was originally about 30 ft., is now reduced to about 25 ft. The total height from the foot of the mound is therefore about 230 ft., but it is impossible to say with accuracy where the masonry actually begins. The entrance is on the north side about 53 ft. above the level of the sand. The passage descends at an angle for about 234 ft. then is level for 40 ft. From the end of it a shaft leads vertically upwards into the tomb, which is empty. M. Maspero considers that it was broken into, and the sarcophagus removed in very ancient times.

A smaller mound near the pyramid probably conceals a tomb, but it has not been opened. A hundred paces to the N. is another similar mound, which has been found to be wholly artificial, consisting mainly of crude brick, of which the E. face was plastered and whitewashed. A stone mastabah, now much dilapidated, stood in front of the entrance to the tomb. On it is some very fine sculpture commemorating Nefermat, a member of the household of Seneferoo. Some of the pictures are in the low relief characteristic of the sculpture of the ancient empire, but others are made by incising the whole figure and filling it with a coloured composition of great hardness. The style, one of the earliest practised, was revived under Rameses II., and occurs in a modified form at Tel el-Yahodeh. Nefermat's hawks with their numbers are over the doorway. At the sides are representatives from his estates bearing offerings, and each marked with the name of a village or town. Among them is the name of Maydoom. Nefermat him-

self is represented in several places, and his wife, Atet, is seen on the wall to the right. On the left door-post are his three sons, the eldest a full grown man, the youngest a child.

About 50 ft. N. in the same mound is the tomb of Atet, the widow of Nefermat. She is represented to the right above the door in a most interesting scene. A man is snaring wild-fowl in a net, which 3 others present to the lady. Observe how the net is arranged over the door so as to form an ornament. Other scenes, hunting and agriculture, occur within and at the sides, and the lady Atet is shown clasping the knees of her husband on the left. Here was found the marvellous fresco of the geese, now in the Boolak Museum, of which M. Mariette says that in it, the earliest picture of the kind in the world, "we see largeness of style allied with complete finish."

Another mound of a similar character adjoins on the N. In it are also 2 tombs. The first is that of Khert, and Mara, his wife. The mastabah is of limestone, covered with sculptures, among which occur the hieroglyphs of the name of Seneferoo. A few paces farther is the ruined tomb of Ra-hotep, a son of Seneferoo, and Nefert, his wife. Of it the remains are very scanty, consisting for the most part of a heap of limestone blocks; but in the tomb were found, in 1872, the marvellous statues, now in the Boolak Museum. At no subsequent period did Egyptian art produce works more lifelike or "speaking," yet these are the oldest sculptures in the world to which anything like a date can be assigned.

Students of hieroglyphics will find the inscriptions at Maydoom of great interest. They present the oldest existing examples of the art of writing, and are remarkable not only for the simplicity of the grammatical forms, but for the beauty and clearness of the letters.

In the canal, the Bahr Yoosef, which passes close by, great numbers of wildfowl will often be found in the late winter and early spring. At *Suff*,

about 1 m. N., are the mounds of an ancient town.

(E.) At *Atfeeyeh* are the mounds of *Aphroditopolis*, or the city of Athor, the Egyptian Venus. It presents no monuments; but a stone with the name of Rameses II. has been found in a ruined mosque. It may be well to remind those who are *particularly interested* in the discovery of monuments, that an occasional visit to the sites of old cities, even when reputed to have no remains, may be repaid by some monument accidentally laid open by the peasants while removing the nitre for their lands. The Coptic name of *Aphroditopolis* is *Tpêh*, or *Petphieh*, easily converted into the modern Arabic *Atfeeyeh*. It was the capital of the *Aphroditopolite nome*, and noted, as Strabo tells us, for the worship of a white cow, the emblem of the goddess.

(E.) Opposite *Zówyeh*, at the N. corner of the low hills overlooking the Nile, is *Boronbel*, where mounds mark the site of an old town, probably *Ancyronpolis*. That city is supposed to have owed its name to the stone anchors said to have been cut in the neighbouring quarries.

(W.) *Zówyeh*, 40 m., appears to be *Iseum*, in the Coptic *Naési*, the city of Isis, which stood near the canal leading to *Pousiri*, or *Nilopolis*, and thence to the *Crocodilopolite nome*. This canal on the N., with part of the predecessor of the *Bahr Yoosef* on the W., and the Nile on the E., formed the island of the *Heracleopolite nome*; and the city of *Hercules* was, according to Strabo, towards the southern extremity of the province, of which it was the capital. And this agrees with the position of *Ehnásieh*, or *Um el-Kee-mán*, "the Mother of the Mounds, as it is often called by the Arabs, from the lofty mounds of the old city, which are seen inland about 12 m. to the westward of *Benisooéf*."

(E.) *Wasta* (Railway Stat.), close to *Zówyeh*. [Railway to the *Fayoom* (see Rte. 18) two trains a day each way in 1½ hr. to *Medeenet el-Fayoom* 23 m. One train leaves *Wasta* at

10.50 A.M. and the second at 5.50 P.M. The trains leave *Medeeneh* for *Wasta* at 8.0 A.M. and 2.40 P.M.]

Maydoom may be conveniently visited from this station.

(W.) Inland, about 9 m. to the S.W. of *Zówyeh* is *Abooseer*, the site of *Busiris* or *Nilopolis*, in Coptic *Pousiri*, upon the canal already mentioned, bounding the *Heracleopolite nome* to the W. The position of the city of the Nile, at a distance from the river, was evidently chosen in order to oblige the people to keep the canal in proper repair, that the water of the sacred stream might pass freely into the interior, and reach the town, where the god *Nilus* was the object of particular veneration; a motive which has been assigned to the worship of the crocodile in towns situated far from the river.

(W.) *Zaytoon* has succeeded to an ancient town called in the Coptic *Phannigôit*. It was in the district of *Poushin*, the modern *Boosh*, which is distant about 3 m. to the S., and is marked by lofty mounds. It is remarkable that *Zaytoon*, signifying "olives," is an Arabic translation of the old name *Pha-ñ-ni-gôit*, "the Place of Olives," probably given it to show a quality of the land which differed from the rest of the *Heracleopolite nome*.

(W.) *Dallas*, about a mile to the S.W. of *Zaytoon*, appears to be the *Tgol* (or *Tlog*) of the Copts; and at *Shenoweeyeh*, close to *Boosh*, are mounds of an ancient town whose name is unknown.

(E.) *El-Marazee*, a picturesque village shortly before reaching *Boosh*. Two miles from it is a Coptic convent.

(W.) *Boosh* (Ry. Stat.) is a large village with about 6000 inhabitants, half of whom are Copts; and it has a large depot of monks, which keeps up a constant communication with the convents of *St. Antony* and *St. Paul*, in the eastern desert, supplying them with all they require, furnishing them occasionally with fresh monastic recruits, and superintending the regulations of the whole corps of ascetics.

(W.) Benisooéf, 18 m. (Rly. Stat.), 3 hrs. by train from Cairo, and $3\frac{1}{2}$ from Minieh), a large and important town, 73 m. from Cairo. It is the capital of the province of the same name, and the residence of the Mudeer or governor. Population 10,000. There is a *Telegraph* and *Post Office*, to which letters may be addressed. The bazaar is tolerably well supplied, and there is a weekly market. The chief industry is the manufacture of woollen carpets and coarse linen stuffs for the fellaheen. In the time of Leo Africanus it was famous for its linen fabrics, and supplied the whole of Egypt with flax, and exported great quantities to Tunis and other parts of Barbary. This industry was revived by Mohammed Ali, who built a manufactory here in 1826. The view of Benisooéf from the river is rather pretty; the banks being well covered with trees and presenting an animating appearance.

Here may be watched the ordinary scenes common to all the large towns on the Nile; among which are numerous boats tied to the shore—buffaloes standing or lying in the water—women at their usual morning and evening occupation of filling water-jars and washing clothes—dogs lying in holes they have scratched in the cool earth—and beggars importuning each newly-arrived European stranger with the odious word “backsheesh.”

Though the idle occupation of lying in the water gives no very exalted notion of the utility of the buffalo, it is justly prized for many very useful qualities. Being hardier and stronger than the ox, it is employed in its place for many agricultural purposes: its milk, too, is excellent, and makes very good butter, and the best *kishteh*, a sort of Devonshire cream, which may be made very well on a Nile boat.

From Benisooéf is one of the principal routes to the Fayoom (see Rte. 18); and the brick pyramid of *Illahoón*, at its N.E. entrance, may be seen from the town.

(E.) The village of *Dayr Byád*, in an island opposite Benisooéf, so called from a neighbouring convent, is in-

habited by people originally of the tribe of Beni-Wásel Arabs. From it starts the road leading to the monasteries of St. Antony and St. Paul, situated in the desert near the Red Sea. (See Rte. 11.)

Some small mounds, called *Tel en-Nassára* and *Tel et-Teen*, inland on the S. of the island, mark the site of ancient villages; and on the opposite bank are many mounds of larger towns, whose ancient names are unknown.

(W.) *Ismént*, between 2 and 3 m. S. of Benisooéf, on the river-side, has mounds, but no vestiges of ruins, nor, indeed, any relic of antiquity, except the margin of a well. It is called *Ismént el-Bahr* (“of the River”), to distinguish it from *Ismént* (miscalled *Sidment*) *el-Gebel* (“of the Mountain”), which stands at the foot of the hills separating the Fayoom from the valley of the Nile. This name cannot fail to call to mind *Ismendes*, and may, perhaps, be the *Shbent* of the Coptic list of towns in this district.

(W.) *Ehnasieh* or *Um el-Keemán*, “the Mother of the Mounds,” lies 9 m. inland from Isment. It marks the site of the ancient city of Hercules, *Heracleopolis*. The Coptic name of that town *Ehnes* or *Hnes*, is readily traced in the modern *Ehnasieh*, as its position by the lofty mounds on which it stands. That this is the site of *Heracleopolis* there is no question, though the Arabic and Coptic names bear no resemblance to that of the deity, Sem or Gom, the Egyptian Hercules. This was at one time one of the most important cities of Egypt, and was probably the capital of the Kings of the IX and Xth Dynasties. The histories of these kings is wholly lost, but there are rich discoveries to be made by those who will do for *Ehnasieh* what Mr. Petrie has done for Tanis and Naucratis, and Mr. Naville for Pithom. It was here that the *ichneumon*, the enemy of the crocodile, was particularly worshipped; and the respect paid to that animal by the *Heracleopolites*, the immediate neighbours of the *Arsinoïte* or *Crocodilopolite* nome, led, in late times, during

the rule of the Romans, to serious disputes, which terminated in bloodshed, and made the contending parties forget the respect due to the sacred monuments of their adversaries. And judging from what Pliny says respecting the injuries done to the famous Labyrinth, there is more reason to attribute the destruction of that building to the superstitious prejudices of the Heracleopolites than to the ordinary ravages of time.

(W.) At Tanseh, Brangeh, Bibbeh, Sits, and other places, are the mounds of old towns, with whose names we are unacquainted. Pococke supposes *Brangeh* (or, as he calls it, *Berangieh*) to be *Cynopolis*, but the position of that town was farther to the S.

(W.) *Bibbeh* (Rly. Stat.), a rising village which has succeeded to an ancient town, is noted for a Copt convent, and for an imaginary Moslem santon, thence called *El Bibbáwee*. This holy individual is the offspring of a clever artifice of the Christians; who, to secure their church from outrage during the disturbances that formerly took place in Egypt, gave out that a Moslem sheykh presided over and dwelt in its precincts; and the priests to this day, as they show the picture of St. George, tell them a heterodox story of his exploits, and his wars against the *infidels*. The name of infidel is indefinite; it may satisfy the Moslem or the Christian, according to his peculiar application of the word; and the "*pious fraud*" is at all events as true as the scene represented by the picture. So well indeed has it succeeded, that visits are frequently paid by the passing Moslem to the sanctuary of this revered personage; he reads the *Fatha* before the likeness of a man (though so strictly forbidden by his religion), and that too within the walls of a Christian church; and he gladly contributes a few paras for the lamps burnt before it, with the full persuasion that his voyage will be prosperous, through the good offices of the saint. But while the priest who receives the boon tells the plausible

tale of the power of the "sheykh," the indifferent spectator, who recognises the usual representation of St. George and the Dragon, may smile at the credulity and the ignorance of the donor. The conversion of St. George into a Moslem saint may appear strange to an Englishman; but it is found to be far less difficult to deceive an Egyptian by this clumsy imposition, than to persuade a Copt Christian that his guardian saint, with the same white horse, green dragon, and other accessories, holds a similar tutelary post in England. The most credulous, as well as the most reasonable Copt, immediately rejects this statement as a glaring impossibility; and the question, "What can our St. George have to do with England?" might perplex the most plausible, or the most pious, of the Crusaders.

Strange to say, M. Clermont Ganneau connects the veneration of St. George in Egypt with the ancient worship of Horus. A small statue in the Louvre, sculptured in Egypt in the late Roman period, represents the god in armour on horseback killing the dragon, in such a way that had the head been wanting there would have been nothing to distinguish the figure from one of the saints. It would probably be difficult to persuade the modern Egyptian that in anything he is continuing the worship of his forefathers, thousands of years before Christianity or the Arab invasion.

(E.) Nearly opposite Bibbeh is *Sheykh Abou Noor*, the site of an ancient village; and beyond Bibbeh the positions of some old towns are marked by the mounds of *Sits*, *Miniet el-Geer*, and *Feshun*.

(W.) *Feshun*, 19 m. (Rly. Stat.) The country near the river-bank is very well cultivated, and there are several nicely-kept gardens with pomegranate trees, palms, tobacco, and a variety of shrubs and vegetables.

(E.) A little higher up the river (E.), behind the island that lies half-way between Feshun and el-Fent, is *el-Háybee*, or *Medeenet el-Gahil*, where some remains mark the site of a small town of considerable antiquity,

whose name as found in the hieroglyphics was *Isembheb*. They consist of crude-brick walls and remains of houses. On the N. side is a large mass of building of some height, founded on the rock. It is the strongest part of the defences of this fortified place, and one end runs out upon the rocks to the N.W., following the irregular direction of the river. It is built of smaller brick, and between every 4th course are layers of reeds, serving as binders. Inland, a very short distance out of the town, is an isolated square enclosure surrounded by a crude-brick wall; and in the centre of the open space it encloses is a grotto or cavern cut in the rock, probably sepulchral, a tomb being also found between this and the wall of the town. The tombs are probably of a later time than the buildings themselves. Near the water's edge are the remains of a stone quay; and some fragments of unsculptured blocks are met with in different places. This place affords an interesting illustration of the old Egyptian mode of fortification; though from the irregularity of the ground it does not possess all the usual peculiarities of their system of defence. Another remarkable feature in the ruins at el-Háybee is the style of the bricks in its outer walls, which have 2 hieroglyphic legends stamped upon them, sometimes one containing ovals of a king, sometimes another, with the name of "the high-priest of Amen, Pisham, deceased." Pisham was one of the military pontiffs, recorded at Thebes, who held the sceptre immediately before the Sheshonks of the XXIst Dynasty; and who were probably from Tanis. Indeed this town seems to be mentioned in the same legend. Herr Brugsch has discovered among the inscriptions the name of Thothmes III.

(W.) At *Malateeyeh* are other mounds, and at the S.W. corner of *Gebel Sheykh Embarak* is an old ruined town, long since deserted, which affords one of many proofs that the Egyptians availed themselves of similar situations, with the double view of saving as much arable land

as possible, when a town could be placed on an unproductive though equally convenient spot, and of establishing a commanding post at the passes between the mountains and the Nile.

(E.) *Gebel Sheykh Embarak* is a lofty table mountain, approaching very close to the river, and detached from the main chain of the *Gebel el-Bázam*, which stretches far inland to the S.E.

(W.) **Maghagha**, 14 m. (Rly. Stat. 2 hrs. by train from Benisooéf, and 2½ from Minieh). This is one of the most important sugar-factories in Egypt, and an immense extent of ground in the neighbourhood is devoted to the cultivation of the sugarcane. But the amount manufactured has considerably diminished in late years. The factory is interesting and should be visited. A branch line for the purpose of bringing the cane to the mills extends inland to *Abn-el-Wakf* and *Beni Mazar*, but it is only used during the cane-harvest season. The sandbanks above Maghággha are a favourite resort of various kinds of water-birds.

A little above Maghággha is the *Hágar es-Salám*, or "Stone of Welfare," a rock in the stream near the shore, so called from the idea of the boatmen, "that a journey down the Nile cannot be accounted prosperous until after they have passed it." The mountains here recede from the Nile to the eastward; and at *Sharóna* are the mounds of an ancient town, perhaps *Pseneros* or *Shenero*. Pococke supposes it to be *Musa* or *Muson*. The sites of other towns may also be seen on the opposite side of the river, as at *Aba*, 3 or 4 m. inland, and at *Aboo-Girgeh* some distance to the S. (E.) A few miles above Sharóda is *Kom Ahmar* ("the Red Mound"), with the remains of bricks and masonry, perhaps of *Muson*, and a few rude grottoes. To the E. of this are several dog-mummy pits, and the vestiges of an ancient village, in the vicinity of *Hamátha*.

(W.) **Aboo Girgeh**, 15½ m., a large village with extensive mounds, situ-

ated in a rich plain about 2 m. from the Nile.

About 7 m. farther inland is *Béhnesa*, the ancient *Oxyrhinchus*, in Coptic *Pemge*. The peculiar worship of the *Oxyrhinchus* fish gave rise to the Greek name of this city; and, from the form of its "pointed nose," this fish was perhaps the *Mizzeh* or *Mizdeh* of the present day, which may be traced in the Coptic *emge*. The modern name of the place has been by some derived from the *Benni*, one of the many fish of the Nile, conveniently transformed into the *oxyrhinchus* for an etymological purpose, and, it is needless to say, without the least shadow of reason. The position of *Béhnesa* is far from being advantageous; the Libyan desert having made greater encroachments there than in any part of the valley. Downs of sand overgrown with bushes extend along the edge of its cultivated land; to the W. of which is a sandy plain of great extent, with a gentle ascent, towards the hills of the Libyan chain; and behind these is a dreary desert. On the S. side are some mounds covered with sand, on which stand several sheykhs' tombs; and others, consisting of broken pottery and bricks, sufficiently mark the site of a large town, whose importance is proved by the many granite columns, fragments of cornices, mouldings, and altars that lie scattered about. Little, however, remains of its early monuments; and if the size of its mounds proclaims its former extent, the appearance of its modern houses and the limited number of three mosques show its fallen condition.

Like other towns, *Béhnesa* boasts a patron saint. He is called *Et-Takrooree*, and is known in Arab songs and legendary tales. He is even believed to appear occasionally to the elect, outside his tomb, accompanied by a numerous retinue of horsemen, but without any ostensible object.

There are said to be some caverns on the N.W. side of the town filled with water, and round one of them a row of columns.

Béhnesa in the time of the Mem-

looks enjoyed considerable importance, being one of the principal towns of modern Egypt. The *Bahr Yoosef* once passed through the centre; but the eastern portion of the city of *Oxyrhinchus* is no longer part of *Béhnesa*, and, being now called *Sándofeh*, may be considered a distinct village. At the period of the Arab conquest *Béhnesa* was a place of great importance, and of such strength that, of the 16,000 men who besieged it, 5000 are said to have perished in the assault. The account of this conquest and of the previous history of the city, given by the Arab historian *Abou Abdillahi ben Mohammed el-Mukkari*, is more like fable than a real history.

(W.) Above *Abou Girgeh* are *el Kays*, *Abou-Azees*, and other places, whose mounds mark the position of old towns. *El-Kays*, the *Kais*, of the Copts, which is laid down in Coptic MSS. between *Nikafar* and *Oxyrhinchus*, is the ancient *Cynopolis*, the "City of the Dogs;" and it is worthy of remark, that one of the principal repositories of dog-mummies is found on the opposite bank, in the vicinity of *Sheykh Fodl*. It was not unusual for a city to bury its dead, as well as its sacred animals, on the opposite side of the Nile; provided the mountains were near the river, or a more convenient spot offered itself for the construction of catacombs than in its own vicinity; and such appears to have been the case in this instance. There is reason to believe that one branch of the Nile has been stopped in this spot, which once flowed to the W. of *el-Kays*; and this would accord with the position of *Cynopolis*, in an island, according to *Ptolemy*, and account for the statement of *Mukkaree* that *el-Kays* was on the E. bank. *Co*, which *Ptolemy* places opposite *Cynopolis*, should be some miles inland to the W. *Beni Mohammed el-Kofoór* has succeeded to the old *Nikafar* mentioned in the Coptic MSS. It was above *Kais*; but another town, called *Tamma*, is placed by them between *Cynopolis* and *Oxyrhinchus*.

(E.) At *Sheykh Fodl*, nearly oppo-

site el-Kays, are the sites of two small temples. In the low hills to the S.E., and about 2 m. from the river, are several tombs containing dog-mummies; from which it is evident that more than one breed was common in Egypt, as the sculptures also show. Most of the large tombs belonged to individuals: one of them with 8 square pillars is called el-Keneéseh, "the Church." Some of the many mummy-caves are only small square holes, or coffins in the rock. On the way to them from the village you pass over an open space, purposely levelled for a considerable distance; and here and there are oblong coffins cut in the surface of this rocky plain. There are also some large tombs, to one of which you descend by 8 steps; and as the Nile water percolates and rises in it during the inundation to the height of at least $1\frac{1}{2}$ ft., it has obtained the name of Beer Sitteh Mariam ("Mary's Well"). It consists of a large central chamber, 7 paces by $4\frac{1}{2}$, with recesses on each side and 2 at the end, each containing a coffin cut like the rest of it in the rock. It is much respected by the Christians, who still bury their dead in a mound in the vicinity.

(E.) In the hills behind *Sheykh Hassan*, on the E. bank, are extensive limestone quarries. Near them are some crude-brick remains, with broken pottery; and in a chapel or niche in the rock is a Christian inscription. A singular isolated rock stands in the plain behind *Nezlet esh-Sheykh Hassan*; and similar solitary masses of rock, left by the stone-cutters, are met with to the S., with other quarries, and a few small tombs. About $2\frac{1}{2}$ m. to the S. of *Nezlet esh-Sheykh Hassan* are the vestiges of an ancient village; and in the plain within the mouth of the *Wády es-Serareeyeh* are an old station, or fort, built of crude brick, and another village. The river makes a considerable bend to the W., just before reaching

(W.) **Klossana**, $12\frac{1}{2}$ m. (Rly. Stat.), a large village, standing on mounds high above the Nile. The river has

[*Egypt.*—Pt. II.]

eaten into the bank here very considerably, and stones have been placed to check its encroachments.

(E.) At the edge of the low rocky hills, just beyond the village of *Serareeyeh*, are the remains of two ancient towns or villages; and a little farther to the S. these hills recede to the S.E., and form the northern side of the *Wády ed-Dayr*. On the N.W. of its mouth are some large limestone quarries, in which were two painted grotto temples dedicated to Athor, and bearing the name of Menepthah, the son of Rameses II.

The custom of placing quarries and other localities under the peculiar protection of some god was observed by the Egyptians from the earliest to the latest periods; the quarries of Toora and Masárah, and the hills of the pyramids, were under their tutelary deity; and the Latin inscription of Caracalla at Assooán speaks of "Jupiter-Ammon, Cenubis, and Juno, under whose guardianship the hill was placed," where new quarries had been opened.

Round the corner of the rock, outside these grottos, king Rameses III. is represented with the crocodile-headed god Savak and Athor, receiving the honourable distinction of "president of the assemblies;" and at the side are two large ovals of the same Pharaoh. In the low rocks just below to the westward, is a tomb consisting of 3 small chambers, without sculptures.

At the extreme end of the hills, on the S. side of *Wády ed-Dayr*, are vestiges of a small town, and near it some tombs and quarried rocks.

A ruined wall of crude brick ascends the low northern extremity of the *Gebel et-Tayr*; and some distance farther up to the E. near the spot where the mountain road descends into the *Wády ed-Dayr*, about E.S.E. from the convent, is a bed of trap rock, rarely met with in the valley of the Nile. The wall appears again at the ravine called *Wády el-Agóos*, 4 or 5 m. farther S.

(W.) **Samallout** (Rly. Stat.) lies a short distance inland, about 5 miles S.

X of Klossana. It is rather a large village, remarkable at a distance for a tall and graceful minaret rising from amidst a thick grove of palm-trees.

X (E.) We now approach the lofty and precipitous cliffs of **Gebel et-Tayr**, which rise abruptly from the river to a height of several hundred feet. Great care should be taken in sailing past them on account of the sudden gusts of wind, which are very dangerous. On its flat summit stands the *Convent of Sitteh Mariam el Adra* ("Our Lady Mary the Virgin"), hence called *Dayr el-Adra*, and by some *Dayr el-Bukkarah* ("of the Pulley"). It is inhabited by Copts, who frequently descend the face of the rocks to the river, and, swimming off to a passing boat, beg for charity from the traveller, not without being sometimes roughly handled by the Arab boatmen. This practice has been forbidden by the Coptic Patriarch, but is still carried on, though to a much smaller extent than formerly.

X The easiest way of reaching the convent is to land at the bank close to the N. end of the cliffs, and walk up; it is only a short distance, and is worth doing, if time is not valuable, for the sake of the view from the platform outside the convent, which is one of the most striking to be obtained on the Nile. Like all the Coptic "Days" in Egypt, it is a walled village with a church, a few monks, and a few lay inhabitants, men, women, and children. The church, which is partly under ground, is curious, the choir and sanctuary being cut out of the solid rock. It is said to have been founded by the Empress Helena. There is an interesting account given of a visit to this convent in Curzon's 'Monasteries of the Levant.'

Gebel et-Tayr, "the Mountain of the Bird," has a strange legendary tale attached to it. All the birds of the country are reported to assemble annually at this mountain; and, after having selected one of their number to remain there till the following year, they fly away into Africa, and only return to release their comrade, and

substitute another in his place. The story is probably another version of that mentioned by Ælian, who speaks of two hawks being deputed by the rest of the winged community to go to certain desert islands near Libya, for no very definite purpose.

(E.) Between 3 and 4 m. S. of the convent is the *Gisir* (or *Hayt*) *el-Agoos* ("the Dyke (wall) of the Old Man," or rather "Old Woman.") It is built across the ravine, which is called after it *Wády el-Agoos*, and is evidently intended to prevent any approach from the desert into the valley of the Nile. It is reported to have been built by an ancient Egyptian queen, whose name was *Deloóka*, and to have extended from the sea to *As-soán*, at the edge of the cultivated land on either bank, and many vestiges of it may be seen in various places. That this wall was raised to check the incursions of those robbers *par excellence*, the Arabs (for the deserts were formerly, as now, inhabited by similar wandering tribes), is highly probable; and the object of it was evidently to prevent an ingress from that quarter, since it extends along the opening of the ravines, and is not carried over those cliffs whose faces being precipitous and impassable obviated the necessity of its continuation. Diodorus says that *Sesostris* "erected a wall along the eastern side of Egypt, to guard against the incursions of the Syrians and Arabs, which extended from *Pelusium*, by the desert to *Heliopolis*, being in length 1500 stadia" (about 173½ English m.); and it is not improbable that the *Gisir el-Agoos* may be a continuation of the one he mentions. But the observation of *Voltaire*, "*s'il construisit ce mur pour n'être point volé, c'est une grande présomption qu'il n'alla pas lui-même voler les autres nations*," is by no means just, unless the fortified stations built by the Romans in the desert for the same purpose are proofs of the weakness of that people. The Arabs might plunder the peasant without its being in the power of any one to foresee or prevent their approach; and every one acquainted

with the habits of those wanderers is aware of the inutility of pursuing them in an arid desert with an armed force. Besides, a precaution of this kind obliged them to resort to the towns to purchase corn; and thus the construction of a wall had the double advantage of preventing the plunder of the peasant, and of rendering the Arabs dependent upon Egypt for the supplies necessity forced them to purchase; nor did the Government incur the expense of paying their chiefs, to deter them from hostility.

At the Gisir el-Agoos are the remains of an ancient village, and a few grottos; and above the town of Gebel et-Tayr are other grottos.

(E.) Two m. beyond this is the site of an ancient town, now called Téhneh, or *Tehneh oo Mehneh*. Its lofty and extensive mounds lie at the mouth of Wády Téhneh, $\frac{3}{4}$ m. from the river, under an isolated rocky eminence of the eastern chain of hills, whose precipitous limestone cliffs overhang the arable land that separates them from the Nile.

Above a rough grotto in the lower part of the rock, about $\frac{1}{4}$ m. to the S. of the ancient town, is a Greek inscription of the time of Ptolemy Epiphanes; which, from the word Acôris in the third line, appears to indicate the position of the city of that name. This, however, is not certain. Acôris, the individual who put up the dedication, may have had the same name without its proving anything respecting the site of the city; and the position of Téhneh does not sufficiently agree with that of Acôris.

The inscription is

ΥΠΕΡΒΑΣΙΑΕΩΣΗΤΟΛΕΜΑΙΟΥ
ΘΕΟΥΕΠΙΦΑΝΟΥΣΜΕΓΑΛΟΥΕΥΧΑΡΙΣ-
ΤΟΥ
ΑΚΩΡΙΣΕΡΓΕΩΣΙΣΙΑΙΜΩΧΙΑΔΙΣΩΤΕΙ-
ΠΑΙ

“For the welfare of King Ptolemy, the God Epiphanes, the Great Eucharistes, Acôris the Son of Ergeus, to Isis Mochias, Soteira (the Saviour Goddess).”

On one side below the inscription, is the figure of a goddess; on the

other that of a god, probably Osiris; and it was perhaps intended that the king should be introduced in the centre, offering to the two seated deities.

Above this is a flight of steps cut in the rock, leading to a grotto, which has a niche, but no sculptures. Following the path to the S., along the western face of the cliffs, you come to a tablet of Rameses III. receiving the falchion from the hand of the crocodile-headed god Savak, or Savak-ra, in the presence of Amen; and beyond this is a large oval, the *nomen* of the same Pharaoh.

Returning thence to the S. side of the isolated rock that stands above the town, you perceive at the upper part of it two figures in high relief, each holding a horse. They represent two Roman emperors (rather than Castor and Pollux, as some have imagined), and between them appears to have been another figure, perhaps of a god.

The base of this hill is perforated with tombs, some of which have Greek inscriptions, with the names of their owners. At the door of one is a Roman figure standing before an altar, who holds in one hand some twigs, and apparently presents incense with the other. Within is the same person and his son before four gods, but without hieroglyphics; and the architecture of the grotto is more Roman than Egyptian. It was closed as usual with folding-doors, secured by a bolt. There is also a figure of the god Nilus bringing offerings and a bull for sacrifice.

In one of these tombs is an enchorial inscription much defaced; and some have mouldings and ornamental devices of Roman time.

Near the above-mentioned grotto, and below the isolated rock overhanging the town, is a niche of Roman time, with the remains of a mutilated figure in relief within it; and on either side of it is this Greek inscription,—

ΓΡΑΜΜΑΤΑ ΑΧΡΗΜΑΤΙΣΤΟΣ ΕΣΣΗ,

—which shows that people made mis-

takes in orthography in those times as at the present day. About 760 ft. to the S. of this isolated rock are other grottos; then a small quarry at the point of the hill; turning round which to the rt., you enter a ravine, and on reaching the mountain summit to the S.W. you come to some curious trenches and workings in stone. During the ascent you pass some crevices in the rock, incrustated with a thin deposit of crystallised carbonate of lime, here and there assuming a stalactitic form; numerous fossils may also be observed.

The trenches at the top of the hill are curious, from their showing a peculiar mode of opening a quarry, and of hewing square blocks of stone; another instance of which is met with near the N.W. angle of the second pyramid of Geezeh. They began by levelling the surface of the rock to the extent admitted by the nature of the ground, or the intended size of the quarry, and this space they surrounded by a deep trench, forming a parallelogram; with one of its sides open, to facilitate the removal of the stones. They then cut other parallel trenches along its entire length, about 7 or 8 ft. apart, and others at right angles to them until the whole was divided into squares. The blocks were then cut off according to their required thickness. One of the quarries of Téhneh has been divided in this manner, and the outer trenches of two others have been traced, even to the depth of 21 ft. in parts, though their direction is less regular than in the former. In this the trenches are about $1\frac{1}{2}$ and 2 ft. broad, and the squares measure from $6\frac{1}{2}$ to 7 ft. 1 in. each way; the whole length of the quarry being 126 ft. by 32 ft. in breadth; and so conveniently is it placed that the stones, when separated from the rock, were rolled down to the valley beneath, without the trouble of carriage. The division into squares enabled them to take off a succession of blocks of the same dimensions; and layer after layer was removed, according to the depth of the quarry, which continued to be

worked downwards as long as the rock remained good. Where circular blocks were required for the drums, bases, or capitals, of columns, they had only to round off the corners; and this was evidently done in some instances at the quarry of Téhneh.

On the summit of the hills, about 500 ft. to the S. of these trenches, the stone has been quarried to a great extent; and about 100 ft. from the edge of the cliffs overhanging the cultivated land are some chambers sunk in the rock, two of which are coated with red stucco. One of these is round, and measures 17 ft. in diameter. It has a doorway leading into it, from a staircase communicating with some small rooms; and on one side is a ledge or hollow, as if intended for a water-wheel. The other is square: it has a flight of 7 steps leading down into it from the top, and appears to have been a reservoir to hold water for the use of the workmen. It was doubtless filled by buckets lowered from the brow of the cliff to the water below, which accounts for it being made in this spot, close to the precipitous face of the hills, which rise abruptly to the height of 400 or 500 feet above the plain. Indeed it is evident that the Nile formerly ran immediately below them, and even now, during the inundation, it rises to the height of 5 ft. 4 in. at their base, covering the narrow strip of alluvial soil it has deposited between them and its retiring channel.

On the S. of the reservoir is another square chamber, like all the others, cut in the rock. In the centre of it is a four-sided isolated mass having an arched door or opening on each face, which probably once supported the centre of the roof; for they were doubtless all covered over; and on the S. side of this chamber are two niches, and another on the E. Adjoining its S.W. corner is a square pit.

The story of the 300 ravens that assemble over this spot every year, in the month of Rabi Awel, and, after soaring above it with repeated cries,

fly away to the desert, is evidently another version of the tale of Gebel et-Tayr, already mentioned.

(W.) Inland, on the opposite bank, is *Táha*, or *Táha el-Amoodayn*, "of the two columns," in Coptic *Touhó*, once said to have been a large place, equal in size to Minieh. Its mounds still mark it as the successor of an ancient town. It is supposed to occupy the site of *Theodôsiou*, and appears from some Coptic and Arabic MSS. to have been distinguished from a village of the same name beyond Oshmoonayn, by the additional title of *Medeéneh*, signifying "city."

There is nothing worth noticing between *Téhneh* and Minieh; but in the desert behind *Dowadeeyeh* on the E. bank is an alabaster quarry.

(W.) **Minieh**, 22½ m. (Rly. Stat., 6½ hrs. from Cairo), a large and important town, population 16,000, capital of the province of the same name, and residence of the Mudeer, prettily situated on the W. bank of the river. It is about 160 m. from Cairo by water, and 151 by rail. There is a *Post* and *Telegraph Office*, to which letters can be addressed, in the town. A market is held every Sunday. The first sugar factory established in Egypt was built at Minieh, and it still exists, greatly enlarged and improved. During the cane-harvest, and when the mills are in full activity, the town presents a busy and animated appearance. On the river-bank to the N. of the factory is a palace of the Khedive.

Minieh is generally styled *Miniet ibn Khaseéb*, which is the name given it by Ibn Saïd. It was also called *Monieh*, and, according to some, *Miniet ibn Fusseel*; and they pretend that tradition mentions a Greek king of the place, with the (Arabic) name of Kasim. In Coptic it is called *Mooné* or *Tmônê*, and in the Memphitic dialect *Thmônê*, signifying "the Abode." It is from the *Monê*, "Mansion," as Champollion observes, that the Arabic *Minieh* or *Miniet* (by abbreviation *Mit*), so frequently applied to Egyptian villages, has been derived.

Leo Africanus says, "Minieh, on the W. bank of the Nile, is a very neat town, built in the time of the Moslems, by Khaseeb, who was appointed governor under the Khalifate of Bagdad. It abounds in every kind of fruit, which, though sent to Cairo cannot, on account of the distance, arrive fresh in that city, being 170 m. off. It boasts many handsome buildings, and the remains of ancient Egyptian monuments. The inhabitants are wealthy, and commercial speculation induces them to travel even as far as the kingdom of Soodan."

Over the doorway of a mosque, near the river, are a few fragments of Roman-Greek architecture. Within are several granite and marble columns, some with Corinthian capitals; and the devout believe that water flows spontaneously every Friday from one of their shafts, for the benefit of the faithful. A sheykh's tomb, overshadowed by a sycamore-tree, on the N. side of the town, near the spot where boats generally moor, has a picturesque effect, and the numerous figures on the bank, and boats on the river, make up a pretty and very typical picture of Nile river-bank scenery. Numerous wild-fowl and other aquatic birds frequent the sandbanks near Minieh.

(E.) At the projecting corner of the mountain behind *El-Howárte*, on the E. bank, are the remains of an old cemetery which Professor Sayce considers may have been the Necropolis of Minieh from the XIXth Dynasty to the Christian period. On the cliffs facing the river he found the figure of Rameses III. carved in large size upon the rock, with his cartouche twice repeated upon one side and the figure of a god upon the other.

The Egyptians invariably built a small town, or fort, on the ascent of the mountains on the E. bank, wherever the accessible slope of the hills approached the cultivated plain, and left a narrow passage between it and the Nile; as may be seen at Sheykh Embárah, Gebel et-Tayr, *Téhneh*, Kom-Ahmar, Isbáyda, and several

other places; having the twofold object of guarding these passes from the Arabs of the desert, and of substituting the barren rock, as a foundation to their houses, for the more useful soil of the arable land.

(E.) Near *Sooádee* are several extensive sugar plantations. The village has probably succeeded to the site of an ancient town. It has mounds, and a few stones of old buildings: and above, at the corner of the mountain, are some grottos, or tombs, in the rock.

(E.) Near *Sooádee* is the small village of *Neslet ez Zówyeh*, and to the S. of it are vestiges of an ancient village, with a small fortress of rectangular shape on the N. side of the ancient village. To the N. and N.E. of *Neslet ez Zówyeh* are extensive quarries, extending also between two hills, on each side of the ravine that separates them. In one are remains of mouldings painted over a niche of Christian time, the pilasters having rude capitals. The rock is nummulite.

(E.) The modern cemetery of *Mínieh* is at *Zówyet el-Mýiteén*, between *Sooádee* and *Kom-Ahmar*. Thrice every year they pay a visit of ceremony to the tombs, in the months of *Showál* (Eed es-Sogheiyer), of *Zillegeh* (Eed el-Kebeér), and *Regeb*. The visit lasts 7 days: the 15th of the month, or the full moon, being the principal day. The mode of ferrying over the bodies of the dead, accompanied by the ululations of women, and the choice of a cemetery on the opposite side of the river, cannot fail to call to mind the customs of the ancient Egyptians; and it is remarkable that they have not selected a spot immediately in front of the town, but have preferred one near the tombs of their pagan predecessors. It was the old Egyptian custom of ferrying over the dead that gave rise to the fable of *Charon* and the *Styx*, which *Diodorus* very consistently traces from the funeral ceremonies of Egypt.

(E.) About 2 m. beyond *Sooádee* are some old limestone quarries: and at *Kom el-Ahmar* are the mounds of an ancient town. Its name signifies the

"Red Mound," which it has received from the quantity of pottery that lies scattered over it, and the burnt walls of its crude-brick houses. It is uncertain of what place it occupies the site. Some have supposed it to be *Muson*; but it is possible that *Alabastron* may have stood here.

(E.) A short distance from *Metáhara* is *Kom-el-Ahmar*; and in the hills near it are some curious sepulchral grottos with the double cartouche of King *Meri-Ra I.*, and a singular instance of columns surmounted by capitals in the form of the full-blown lotus. And here it may be well to observe that the usual bell-formed capitals, frequently said to represent the lotus, are taken from the papyrus.

(E.) The caves to the E. of *Nesleh Metáhara* are very old; and from the form of their round lintels appear to be of the IVth or VIth Dynasty. They have been occupied by the early Christians, who have painted the Egyptian *Tau*, or sign of life, in lieu of the cross, accompanied by the words *EIC ΘEOC*. Others have vestiges of Coptic inscriptions.

(W.) At *Sharára*, on the W. Bank, are the mounds of an ancient town.

(E.) About 1 m. beyond *Welad Noayr*, are some grottos, without sculpture; and 2 m. farther, the celebrated grottos of *Beni Hassan*.

(E.) *Beni Hassan*, $14\frac{1}{2}$ m. The nearest point to *Beni Hassan* on the railway is the station of *Aboo Kerkas*. By taking beds and provisions for one or two nights, the grottos might be visited from *Cairo* by rail, as it would be possible to sleep in the station; if not, a tent would be required. The grottos (or, as they are indiscriminately called, tombs, catacombs, or caves) of *Beni Hassan* are excavated in the rock, at the side of the hills that overhang the valley of the Nile. The bank below, a detritus of sand and gravel, has been cut through by the river, which formerly encroached on this side, but which has again retired to the westward, to the great inconvenience of travellers, who, when the water is low, are obliged to walk

nearly two miles from the nearest point their boat can approach.

The Speos Artemidos, called by the Arabs Stabl Antar, is about 3 m. to the S. of the grotto, near the village of Beni Hassan, and the best way in coming down the river is to stop at the village, visit the Speos first, and then walk to the grotto, the boat being sent on to the nearest point to the last-named. This will be an excursion of 6 or 7 hours. The Speos may, however, without any great loss be omitted from the programme, and a long and wearisome walk saved; 3 or 4 hours will then be sufficient. It may be well to repeat here the advice already given to those travellers who are intending to do the voyage up and down the Nile within a certain time, that they should not stop on the way up to see anything, unless an unfavourable wind prevents the boat making any progress, and then of course the delay, if it occurs near anything worth seeing, may be utilised, and so much time will be saved on the way down. As a rule, the north wind blows merrily in the neighbourhood of Beni Hassan, and the traveller, sitting on the deck of his boat as it breasts the stream on its way south, will content himself with a view through his glass of the terrace of tombs in the wall-like limestone range. For those who travel by Cook's steamers, everything will be found provided for the visit to the tombs.

The ancient approach to the grotto of Beni Hassan was evidently from the westward; roads of considerable breadth lead to them, up the slope of the hill from the bank, which are readily distinguished by the stones ranging on either side, as in the roads made by the ancients across the desert, and before some of the tombs of Thebes, and in the mountains near Abydos. These stones consist in a great measure of the large rounded boulders which abound here; and which are not met with, in such numbers at least, in any other part of the valley. They are calcareous, and full of shells, containing much silex, very heavy and hard, and externally of a dark-brown colour.

The Grottoes are cut in one of the strata, which was found to be best suited for such excavations; and, from the subjects and hieroglyphics on the walls they were evidently intended for sepulchral purposes. The variety of the scenes represented in them is particularly interesting; and if the style and proportions of the figures are not equal to those in the catacombs of Thebes, they are not less curious from the light they throw on the manners and customs of the Egyptians. They have also the merit of being of an earlier date than those of Thebes; and in the elegant chaste style of their architecture these tombs may vie with any in the valley of the Nile.

The northern differ considerably from the southern grottoes, though so close together and of nearly the same date, and may, perhaps, be thought to excel them in the beauty of their plan, as in the simplicity of their columns, which seem to be the prototype of the Doric shaft. These are polygons, of sixteen sides, each slightly fluted, except the inner face, which was left flat for the purpose of introducing a line of hieroglyphics. Each flute is 8 in. broad. It has no fillet; and the deepest part of the groove is barely half an inch. The shaft is 16 ft. 8½ in. in height, and of 5 ft. diameter, with a very trifling decrease of thickness at the upper end, which is crowned by an abacus scarcely exceeding in diameter the summit of the column. The ceiling between each architrave, cut in imitation of a vault, has the form of a segment of a circle; and has once been ornamented with various devices; the four pillars being so arranged as to divide the chamber into a central nave and two lateral aisles.

In these, as in all the excavated temples and grottoes of Egypt, we have decided proofs of their having been imitations of buildings; which is contrary to the opinion of some persons, who conclude that the earliest were excavations in the rock, and that constructed monuments were of later date in Egypt. But independent of our finding stone buildings existing in the country, as about the pyramids,

of the same early date as the oldest excavated monuments, we have a proof of these last having imitated in their style the details of constructive architecture. Thus, an architrave runs from column to column; the abacus (originally a separate member) is placed between the shaft and the architrave, neither of which would be necessary, or have been thought of, in mere excavations; and so obviously unnecessary were they, that in later times the Egyptians frequently omitted both the abacus and the architrave in their excavated monuments, as in the tombs of the kings, and several grottos, at Thebes. But this was an after-thought, and the oldest excavated monuments have the imitated features of constructive architecture. And following out the same train of reasoning, is it not allowable to suppose that the vaulted form of the ceilings of these grottos of Beni Hassan were an imitation of the arch? It was used, if not in temples, at least in the houses and tombs of the Egyptians; for, whatever may be the date of stone arches, crude-brick ones have been found of a very early period.

The columns in the southern grottos of Beni Hassan are also of the earliest Egyptian style, though very different from those already mentioned. They represent the stalks of four water-plants bound together, and surmounted by a capital in form of a lotus or a papyrus-bud, which is divided, as the shaft itself, into four projecting lobes. The transverse section of these grottos is very elegant, and the architrave resembles a depressed pediment extending over the columns, and resting at either end on a narrow pilaster.

All the caves of Beni Hassan are ornamented with coloured figures, or other ornamental devices; and the columns, with the lower part of the walls in the northern grottos, are stained of a red colour to resemble granite, in order to give them an appearance of greater solidity and splendour of material. These imitations of hard stone and rare wood were very commonly practised by the Egyptians,

though it is a singular fact that granite, and other stone used in their monuments, are very often coloured, and could not then be distinguished. But when the real surface of the granite was seen, and it was not painted, the hieroglyphics were of one uniform green, or blue, colour. The walls in the grottos at Beni Hassan have been prepared as usual for receiving the subjects represented upon them by overlaying them with a thin coating of lime, the parts where the rock was defective having been filled up with mortar. The principal part of the figures and the hieroglyphics were merely painted; and some of the latter, in a long series of perpendicular lines round the lower part of the walls of the second tomb, are merely of one uniform green colour, as on granite.

The date of these grotto-tombs is the beginning of the XIIth Dynasty, the names of Osirtasen I. and II. being found in them; and the personages buried in them were state functionaries, belonging to the town whose necropolis was situated in these mountains. The principle of their construction and decoration is the same as those at the Pyramids and Sakkárah,—1. an exterior chamber, which, built inside a *mastabah* there, is here hollowed out of the rock; 2. a well, opening from the centre or corner of the chamber; and 3. the subterranean tomb at the bottom of the well, containing the sarcophagus and mummy. The paintings represent scenes in the life of the deceased; they are in fact a sort of pictorial biography, and the mystic signs and divinities common to a later epoch are absent here as at the Pyramids and Sakkárah. There seems to have been less thought of rewards and punishments in the future life.

Northern Grottos—Tomb of Améni.

—The whole of these tombs seem to have belonged to one family, of which Améni was the patriarch. His is the first tomb to the north. The whole pedigree may be found in Brugsch's 'History of Egypt.' The family seems to have held, by a kind of

hereditary right, the government of the adjoining nome of Sah, or Antinöe. The grandson of Améni, through his daughter Bakt, continued the line, of which we have here records of the highest historical interest, down to the reign of Osirtasen III., the 5th king of the XIIth Dynasty. Améni, himself, was a military commander under Amenemhat I.; and died in the thirty-fourth year of the reign of Osirtasen I. An inscription over the door gives us the name of his tomb—As. It is dedicated to a triad of local gods—Knum, Tater, and Horus. The inscription on the southern door-post dedicates it to Anubis, and that on the northern to “Osiris of the city of Abydos.” The life of Améni—related by himself—is written within. He accompanied Osirtasen against the people of Cush, and into the country of the tribes of Atoo. He escorted the king’s heir and his treasures to the town of Coptos, with 400 chosen soldiers from his province. He was, he says, “full of goodness and of a gentle character, a ruler who loved his town.” The latter part of the inscription is especially curious as affording a parallel to the history of Joseph: “the hungry did not exist in my time, even when there were years of famine. For behold, I ploughed all the fields of Sah, to its frontiers both north and south: thus I found food for its inhabitants, and I gave them whatever it produced. There were no hungry people in it. I gave equally to the widow as to the married woman. I did not prefer a great personage to a humble man in all that I gave away: and when the inundations of the Nile were great, he who sowed was master of his crop. I kept back nothing for myself from the revenues of the field.”

Paintings.—It would be impossible to give a detailed description of the scenes depicted in this and the other tombs; and indeed the visitor would have some trouble, without lights and a ladder, in making out any of those above the line of sight. It will be sufficient to indicate some of the principal incidents.

In the tomb of Améni are represented various trades: watering the flax, and its employment for the manufacture of linen cloth; agricultural and hunting scenes; wrestling; attacking a fort under cover of the testudo; dancing; and the presentation of offerings to the deceased, whose life and occupations are also alluded to. In one place scribes register their accounts; in another the bastinado is inflicted unsparingly on delinquent servants; nor is it confined to men and boys, but extended to the other sex, the difference being in the mode of administering the stripes. The former were thrown prostrate on the ground, and held while punished; the latter sat, and were beaten on the shoulders. Here *chasseurs* transfix, with stone-tipped arrows, the wild animals of the desert, and the mountains are represented by the waved line that forms the base of the picture. Some are engaged in dragging a net full of fish to the shore, others in catching geese and wild-fowl in large clap-nets; in another part women play the harp; and some are employed in kneading paste and in making bread. The three sitting figures at the end of the tomb, now almost obliterated, are those of Améni himself and his two wives.

Tomb of Knum-hotep.—The next tomb is that of Knum-hotep, governor, like Améni, his grandfather, of the province of *Sah*. In the inscription which runs round the bottom of the tomb Knum-hotep recounts the history of his life, and tells us that his father, mother, and ancestors lived in the town of *Menat-Shoofoo* (perhaps Minieh). His mother, we read, went to the king, and obtained for her son the post which her father had held, to which he was formally appointed in the 19th year of Amenemhat II. By obtaining this honour, and by his conduct, he “rendered the name of his father illustrious.” His father’s name, here alluded to, was Nehera. This inscription contains a list of annual festivals, which may be compared with a similar list over the

entrance door of the tomb. The principal festivals mentioned are those of the Dead, the New Year, the Beginning of the Solar Year, the Great Panegyric, the Great Heat, the Little Heat, the Five Intercalary Days, the Twelve Monthly Feasts, the Twelve Half-monthly, "and all the Feasts in the Valley, or on the Mountain."

Paintings.—The style of the paintings in this tomb is very superior and more highly-finished than in the other, but they have suffered sadly from the hand of time and the idiotic barbarity of travellers, who seem to think that the more valuable the monument the better adapted it is for writing their names on. It is worthy of notice that the feeding of the oryx on the north corner, and particularly the figure, *in perspective*, holding one of the animals by the horns, are divested of the formality of an Egyptian drawing; and the fish on the wall opposite the entrance are admirably executed. It is remarkable that the *phagrus*, or eel, is there introduced, and apparently the two other sacred fish, the *oxyrhynchus* and *lepidotus*.

On the *upper part of the N. wall* is a very curious scene, unfortunately fast disappearing. Knum-hotep is depicted standing with his favourite dogs beside him, and towards him is advancing a procession which was at one time supposed to represent the arrival of Joseph's brethren in Egypt; but the date at which the tombs were excavated, several centuries before the age of Joseph, and the name and number written over the people, show the incorrectness of this idea. The first figure is an Egyptian scribe, who presents an account of the arrival of the strangers to his master Knum-hotep. The next, also an Egyptian, ushers them into his presence; and two advance, bringing presents, consisting of an ibex or wild-goat, and a gazelle,—the productions of their country, or caught on the way. Four men, carrying bows and clubs, follow, leading an ass, on which two children are placed in panniers, accompanied by a boy and four women; and last of

all, another ass laden, and two men, one holding a bow and club, the other a lyre, which he plays with the plectrum. All the men have aquiline noses, and pointed black beards. The wearing a beard was contrary to the custom of the Egyptians, but very general in the East at that period, and noticed as a peculiarity of foreign uncivilised nations throughout their sculptures. The men have sandals, the women a sort of boot reaching to the ankle. The inscription above this scene tells us that the deputation brought a present of *Mastemut*, or paint for the eyes, a cosmetic much prized, and prepared in Arabia.

The number of these strangers is 37, and their name *Amoo*. The interest of this picture lies in the fact that it represents the most ancient known immigration of Asiatic tribes into Egypt. According to M. Mariette, *Amoo* signifies "shepherd," or "cow-herd," and was the generic name of the Syro-Aramaic races, who subsequently peopled the eastern part of the Delta, and perhaps were, with the Israelites, the Shepherds, or Hyksos of Manetho. The chief is styled prince of Abesha.

For a full account of the inscriptions in this and the preceding grotto. see Brugsch's 'History of Egypt,' vol. i. pp. 134 and 147.

Southern Grottos.—The *Paintings* in two of the southern grottos are particularly worthy of mention. The first of them contains the usual hunting scene; but here the name of each animal is written above it in hieroglyphics; and below are the birds of the country, distinguished in like manner by their Egyptian name. In one part women are performing feats of agility; and various modes of playing at ball, throwing up and catching three in succession, and other diversifications of the game, are represented amongst their favourite amusements. In another part is a subject representing a barber shaving a customer. Their numerous occupations are here pointed out by the introduction of the most common trades; among which the

most remarkable are glassblowers, goldsmiths, statuaries, painters, workers in flax, and potters: and the circumstance of the cattle being tended by decrepit herdsmen serves to show in what low estimation this class of people was held by the Egyptians. On the eastern wall are wrestlers in various attitudes; and to distinguish more readily the action of each combatant, the artist has availed himself of a dark and a light colour; one being painted red, the other black: and indeed, in the figures throughout these tombs, the direction of the arms when crossing the body is in like manner denoted by a different colour, or by a lighter outline. On the southern wall some peasants are sentenced to the bastinado, and a woman is subjected to the same mode of correction. In these the figures are smaller than in the northern grottos, and their style and proportions are very inferior.

The next tomb but one is a copy of that just mentioned; but the figures are very badly executed. In addition to the other subjects common to them both, we find men playing chess (or rather draughts), some curious bird-traps, and on the S. wall a square of magazines with circular roofs, which appear to point out the existence of the crude-brick vault in the time of these early Pharaohs. It is in these tombs that we find the greatest variety of games, trades, and illustrations of the manners and customs of the Egyptians, which have been so useful in the insight they have afforded into the habits of that ancient people, and which have been copied and described in Sir G. Wilkinson's book, 'The Ancient Egyptians.' In looking at these pictures, we are struck with the singular custom of writing over each subject or object the name of whatever the artist intended to represent, even the animals and most ordinary figures: which may have been the remnant of an old custom when they began drawing, these highly *conservative* people continuing to the latest times to adopt the early usages of their ancestors. And this calls to

mind a remark of Ælian, that, "when painting was in its infancy, they drew so rudely that artists wrote over the pictures, 'this is an ox,' 'that a horse,' 'this a tree.'"

The tombs beyond to the S. present defaced paintings not worthy of notice. Among other singular customs with which the grottos of Beni Hassan have made us acquainted is that of admitting dwarfs and deformed persons into the suite of the grandees; and these, as well as buffoons, were introduced at a later time into different countries of Europe, in imitation of an usage common from the earliest ages in the East.

On the wall of one of the tombs is a Greek alphabet, with the letters transposed in various ways, evidently by a person teaching Greek, who appears to have found these cool recesses a comfortable resort for himself and his pupils.

In observing the number of animals, and the various customs, represented in the tombs of Beni Hassan, and in those about the pyramids, every one must be surprised at the omission of the horse: and it has been supposed that the use of the horse and the chariot was introduced into Egypt by the Shepherds, or by Thothmes III. on his return from Asia. The first notice of it is on the monuments of the XVIIIth Dynasty.

The villages of Beni Hassan were destroyed many years ago by Ibrahim Pasha, the inhabitants being incorrigible thieves; and even now it is as well to keep a good watch at night, while anchored near this spot. Indeed the inhabitants of all the villages from Beni Hassan to the vicinity of Manfaloot are addicted to thieving, and additional precautions are necessary throughout the whole of that district. The present *Village of Beni Hassan* stands 2 m. to the S. of the grottos, and nearly 1 m. to the S.E. of it is the *Speos Artemidos*, to which the common name of *Stabl Antar* has been applied by the modern Egyptians. It is situated in a small rocky valley, or ravine, about $\frac{1}{4}$ m. from its mouth. There was an ancient town

near this place called in the ancient texts *Hir-uer*, or *Ab*, the capital of the 16th nome.

To the rt., on entering the ravine, are several pits and tombs cut in the rock. Some of these last have had well-shaped doorways with the usual Egyptian cornice, and round one are still some traces of coloured hieroglyphics. Three are larger than the rest. In the first of these (going from the valley of the Nile) the paintings have been blackened with smoke, and few of them can be distinctly traced. Near its S.E. corner are some water-plants, and here and there some Greek inscriptions scratched on the stucco. Beyond this, to the E., is another with a cornice over the door, bearing the names of Alexander, the son of Alexander the Great, Ptolemy Lagus being at that time governor of Egypt in his name. In the centre are the globe and asps; and on the architrave below the king is kneeling to present the figure of Truth to the lioness-headed goddess of the place, Pasht or Bubastis. Behind him stands Athor, the Egyptian Venus. On one side of the two centre compartments the king is standing in the presence of Amen and Horus, on the other of Thoth and Moui (Gem, Gom, Sem or Hercules).

The next large grotto to the E. is the *Speos Artemidos* ("the Cave of Diana") itself. Like the others, it is wholly excavated in the rock. It was begun by Thothmes III., and other sculptures were added by Sethi I., the father of Rameses II.; but it was never completed. It consists of a portico with two rows of square pillars, four in each, of which the outer one alone remains; and though rough on one side and unfinished, they each bear the name of those two kings, and of the goddess Pasht, the Egyptian Diana, whose legend is followed by a lioness (not a cat), as throughout the sculptures of this grotto. A door, or passage, leads thence into the *naos*, which measures $8\frac{1}{4}$ by 9 paces, and at the end wall is a niche about 6 ft. deep, and raised 8 ft. from the floor, intended no doubt for the statue of

the goddess, or of the sacred animal dedicated to her. It is also unfinished; but on one of the jambs is a figure of Pasht. In the doorway or passage leading to the *naos* are two recesses, cut in the side wall, which, if not of later date, may have been intended as burying-places for the sacred animals. There are others in the portico. Animal worship was probably of African origin; and the lion, cynocephalus, and others were not natives of Egypt.

The only finished sculptures are on the inner wall of the portico. They are of the early time already mentioned, and therefore of a good period of Egyptian art; but they vary in style, some being in relief, others in intaglio. On one side Thothmes III. is making offerings to Pasht and Thoth; on the other Sethi is kneeling before Amen, attended by Pasht; and, in a line of hieroglyphics behind him, mention is made of the sculptures added by him in honour of "his mother Pasht, the beautiful lady of the Speos." In the portico, one of those singular changes appears, so common in ancient Egyptian monuments. The name Amen has been introduced instead of other hieroglyphics; and that this was done in the time of king Sethi himself is evident from the fact of its being in intaglio like his name, which has been substituted for that of Thothmes. Changes have also been made in the legends over some of the twelve deities seated on the l. of the picture, which have been altered by Sethi in intaglio. Pasht occurs again twice over the door, and once in the doorway of the *naos*. She has always the head of a lioness, and the title, "Lady of the Excavation" or "Speos."

On the face of the rock, over the façade of the portico, are some lines of hieroglyphics. There are several pits and smaller grottos on this and on the opposite side of the valley, where lions and cats, the animals particularly sacred to Pasht, were probably buried. In some of them the bones of cats, and even dogs, are said to have been discovered.

(E.) At *Sheykh Timay* are some catacombs and limestone quarries, and traces of the crude-brick wall of *Gisir el-Agoos* are seen on the low hills near the river. The story of it here is, that a queen built it to protect her son from the crocodiles—a fair specimen of Arab tradition.

There are no sculptures in the excavated tombs of *Sheykh Timay*, but the curious nummulitic rocks, and large rounded boulders full of fossils, are worth the trouble of a walk to the hills if there is time to spare.

(E.) The river here has, except at high Nile, almost deserted its ancient course beneath the mountains, and takes a considerable bend to the W. Near the S. end of the old channel is the site of *Antinoë*, or *Antinoöpolis*, the few ruins of which still existing lie among the magnificent palm-groves of the modern village of *Sheykh Abádeh*. It was built by Hadrian, and called after his favourite, *Antinoüs*; who, having accompanied him to Egypt, drowned himself in the Nile, with the idea of securing the happiness of the Emperor (which an oracle had declared could only be obtained by the sacrifice of what was most dear to him); in commemoration of which Hadrian founded this city near the spot, and instituted games and sacrifices in his honour.

The modern name of *Antinoë* was given it, according to Wansleb, from a Moslem who was converted to Christianity, and afterwards, under the name of *Ammonius el ābid* ("the Devout"), suffered martyrdom there. It is also called *Ansina* or *Insina*, and *Medéenet Ontholae*, in Coptic *Antnôou*; and the old town of *Arsinoë* itself succeeded to one of earlier time, which some suppose to have been the ancient *Besa*, famed for its oracle. Ammianus Marcellinus places *Besa* in the vicinity of *Abydus*, though the combined name of *Besantinoöpolis*, given to the former, seems conclusive evidence of its real position; and some suppose that a village called *Abydus* stood here. *Aboolfeda* describes *Antinoë* under the name of *Ansina*, as having "extensive remains of

ancient monuments, and much arable land:" and he adds, "that the Nubian geographer, *Edreese*, speaks of it as an ancient city remarkable for the fertility of its land, and said by common report to be the city of the magicians, who were sent for thence by Pharaoh."

Enough could be seen of its remains at the beginning of the present century to show that it was a large and important city, filled with public buildings worthy of the magnificence and taste of its founder. The usefulness of the limestone, of which they were constructed, for modern building purposes has been the cause of these comparatively modern ruins having disappeared, while others of far more ancient date, whose material was granite or other hard stone, are still in existence.

Antinoë was the capital of a nome, called after it the *Antinoïte*, to which Ptolemy says the two Oases were attached. This was one of the new provinces or departments of Egypt, added at a late period, when Egypt was under the rule of the Romans, and *Heptanomis* was then condemned to signify, or at least to contain, 8 nomes.

(W.) At *Roda*, 11 m. (Rly. Stät.), opposite the remains of *Antinoë*, is one of the largest sugar factories on the Nile, well worthy a visit. Close to them is a palace of the Khedive.

The river again makes a great bend, and reaches on the same bank *Byadeeyeh*, a village inhabited by Copts.

(E.) A short distance to the southward of *Antinoë* are some crude-brick ruins called *Medeeneh*, "the City;" probably from the village having succeeded to, or being peopled from, *Antinoë*. The modern peasants believe them to be ancient. They appear to be wholly of Christian time; and though now deserted, the houses in many parts are nearly entire. Beyond these again is a modern Christian village called *Ed-Dayr*, or *Dayr Aboo Honnes*, "the Convent of Father John;" and near the summit of the hill behind it, and

to the N. of the ravine, is a very ancient church or chapel, in one of the extensive quarries with which it is honeycombed. On the walls are painted several subjects from the New Testament, as Herod (HPΩTHC) ordering the slaughter of the Innocents, the Flight into Egypt. Elisabeth ("Elissa") and Zacharias, and on the side wall numerous saints, with their names written over them. In an adjoining chapel in the same quarry are the marriage in Cana (in which the Saviour uses a wand while turning the water into wine); the raising of Lazarus (treated in the same way as on a tomb of one of the exarchs at Ravenna); the meeting of Mary and Elizabeth; and other subjects. They are of a better hand than those of the other chapel, though of the same date. At the entrance is an inscription in Coptic, which (like others lower down the hill) appears to have the date of one of the Indictions. Some of the saints here represented are (like "St. Damianus") of the 6th century, but the chapels were probably made long before. From not having been altered by later occupants, they have an interest which the underground church at Aboo Honnes itself has ceased to have, though it has the reputation of dating from the time of the Empress Helena, the mother of Constantine.

On the same hill are the remains of a tablet, apparently of the XVIIIth Dynasty, and report speaks of another with the name of Amenhotep III. Little more than a mile farther is another convent, or Christian village, called *Ed-Dayr en-Nakhl*, "of the Palm-tree," close to which is the burial-ground, with a church.

(E.) *Tomb of the Colossus on a Sledge*.—This grotto is at the left hand of the ravine, behind the convent and village of Dayr en-Nakhl, near the top of the hill, and a little way to the right of a sort of road, which is seen from below running upon the upper part of the hill-side. The following are the bearings, by compass, of the principal objects from its entrance:—Antinoë

332½°; Reramoön 276° (or 6° N. of W.): Dayr en-Nakhl 288°, ¾ of a mile; and el-Bersheh 236°, 2 miles. In the grotto is one of the most interesting subjects found in any of the Egyptian tombs. It represents a Colossus on a sledge, which a number of men are dragging with ropes; and is one of the few paintings that throw any light on the method employed by the Egyptians for moving weights.

Though it is the statue of the person of the tomb, it does not follow that it was hewn in this hill: and it merely commemorates an event that happened during his lifetime, like the fowling scenes and other subjects connected with his amusements. But the consequence of this individual, Thoth-hotep, is fully shown, not only by the fact of his having the honour of a colossal statue, but by the employment of so many foreign captives in moving it; and an important proof is obtained by the last-mentioned circumstance of the conquests of the Egyptians over an Asiatic people at the early period of Amenemhat II. and Osirtasen II., in whose reigns he lived. He was a person of distinction in the military caste: he is styled in the hieroglyphics "the king's friend:" and one of his children was named Osirtasen, after the king. One hundred and seventy-two men, in 4 rows of 43 each, pull the ropes attached to a ring in front of the sledge; and a liquid, perhaps grease, or water, is poured from a vase by a person standing on the pedestal of the statue, in order to facilitate its progress as it slides on the ground, which was probably covered with a bed of planks, though they are not indicated in the picture.

Some of the persons engaged in this laborious duty appear to be Egyptians; others are foreign slaves, who are clad in the costume of their country; and behind the statue are 4 rows of men, in all 12 in number, representing either the architects and masons, or those who had an employment about the place where the statue was to be conveyed. Below are others, carrying vases, apparently of water, and some

machinery connected with the transport of the statue, followed by taskmasters with their wands of office. On the knee of the figure stands a man who clasps his hands to the measured cadence of a song, to mark the time and ensure their simultaneous draught; for it is evident that, in order that the whole power might be applied at the same instant, a sign of this kind was necessary; and the custom of singing at their work was common to every occupation in Egypt, as it now is in that country, in India, and many other places.

The height of the statue appears to have been about 24 ft., including the pedestal; and it is stated, in the line of hieroglyphics behind the picture, to be "13 cubits," or 22·370 ft. It was bound to the sledge by double ropes, tightened by means of long pegs inserted between them and twisted round until they were completely braced; and, to prevent injury from the friction of the ropes, a compress of leather, lead, or other substance was introduced between them and the stone. Before the figure a priestly scribe is presenting incense in honour of the person it represents; and at the top of the picture are seven companies of men marching in an opposite direction. They are probably the reliefs for dragging the statue. Beyond are men slaying an ox and bringing the joints of meat before the door of the building to which the statue was to be conveyed; and below this the person of the tomb is seated under a canopy. Boats, and other subjects, are figured under the compartment of the colossus; and on the opposite wall are an agricultural scene, potters, a garden with a vineyard, and women working in thread. The last subject is remarkable for a new kind of loom, and the mode of reeling off thread from balls turning in a case. On the end wall, to the left of the niche, are some fish well drawn, with the colours in a good state of preservation.

Among other subjects in this tomb are the ceremony of pouring a liquid from a vase (probably ointment) over

the deceased; sprinkling the ground before him as he walks; the bearing of offerings; fishing and fowling scenes; and on the outside a chase, and other spirited sculptures. Unfortunately a great portion of the roof and walls has fallen in, and the paintings have been much injured, besides being defaced in many places by the mistaken piety of the Copts, who have drawn numerous dark red crosses on the bodies of the figures, and over various parts of these interesting subjects.

Remains of sculpture may be found in a neighbouring tomb, and in a quarry beyond (on the same side of the ravine or valley) is a tablet in the rock, bearing the date of the 33rd year of Thothmes III.

There are also some tombs along the face of the hill on the other side of the ravine, though they are of little consequence. But they are very old; and in one is the name of Pepi.

In the ravine, about $\frac{1}{2}$ a mile from the mouth, on the right-hand side, are some large limestone quarries, with a few royal ovals and inscriptions in enchorial written with red ochre, like those in the quarries of Masarah.

(W.) Nearly opposite Ed-Dayr en-Nakhl is *Raramoon*, some distance inland from which is

Oshmoonayn, which occupies the site of *Hermopolis Magna*. The modern name is derived from the Coptic *Shmoun B*, or the "two eights," and the prefix O or E is added for euphony, from the hostility of Arabic against all words beginning with an S or Sh, followed by a consonant. The Arabs pretend that it was called after Oshmoon, the son of Misr, or Misraim. It is called *Uon* in hieroglyphic texts.

Hermopolis was a city of great antiquity, and it was the capital of one of the early nomes of Egypt. It derived its Greek appellation from the worship of Thoth, the god who presided there, and who was supposed to answer to Hermes, or Mercury. He was the patron of letters, the scribe of Heaven, and the same as the Moon; his office was not less important in

imparting intellectual gifts from the Deity to man, than in superintending the final judgment of the soul, and in recording the virtuous actions of the dead when admitted to the regions of eternal happiness. The modern town stands on the southern extremity of the mounds, which are of great extent; and objects of antiquity are occasionally found by the peasants while removing the nitre.

The tombs of the ancient city lie at the base of the Libyan hills to the westward, where numerous ibis-mummies have been buried, many of which are found deposited in small cases, and perfectly preserved. The cynocephalus ape is also met with, embalmed and buried in the same consecrated spot. It is here that *Ibeum* or the *Nhip* (of the Copts), probably stood; for it is evident that the position given it in the Itinerary of Antoninus is incorrect; and *Ibeum*, the burying-place of the sacred birds of Hermopolis, could not have been 24 m. distant to the N. of that city. Not far from these tombs is a curious sculptured stela, on the nummulite rock of Gebel Toóna, representing the king Amenhotep IV. or Khoo-en Aten, with his queen, worshipping the Sun, which darts forth rays terminating in human hands; a subject similar to those in the grottos of Tel el-Amarna. They are accompanied by two of their daughters, holding *sistra*. Below the figures are between 20 and 30 lines of hieroglyphics much defaced; and near it are two headless statues supporting a sort of tablet, with three daughters of the king on the side in intaglio. Beyond are two other statues, and at the side of this, as of the other group, are two small mutilated figures.

Several years ago a peasant discovered a large sum of money buried in the ground near this spot, which had been concealed there by one of the Memlooks in their retreat, after being defeated by Mohammed Ali, the year before the massacre in the citadel. This discovery became the talk of the whole neighbourhood, and confirmed the popular belief in the existence of

the *kenz*, or "treasures," supposed to be buried near ancient ruins.

(W.) From *Byadeeyeh* to this part of the mountain is a ride of about 3½ hrs. on donkeys, at a quick walk; and Oshmoonáyn is a little more than half-way from *Byadeeyeh* to the *Bahr Yoosef*, which in March has very little water. There is a town not far off, called *Toona*, or *Toona el-Gebel* ("of the Mountain"): in Coptic, *Thóni*. Another, called *Daróot-Oshmóon*, or, *Daroot en Nakhl* ("of the Palms"), has the usual mounds of old towns, but no remains in stone. It stands on the E. bank of the *Bahr Yoosef*, and from its name and position, probably occupies the site of the *Hermopolitana Phylace* (Φυλακη), as *Daroot esh-Shereéf* does that of the Theban castle. It is the *Terót Schmoun* of the Copts.

Abooseer, the *Pousiri* of the Coptic MSS., was on the W. of the *Bahr Yoosef*, near the Libyan hills.

(W.) *Mellawee* (Rly. Stat.), 6 m., claims the rank of a town (*bender*), and has a market, held every Sunday. Its mounds probably mark the site of an ancient town.

(E.) A little higher up the river at the projecting corner of the mountains is a place called *Sheykh Said*, behind and to the northward of which are several grottos and modern quarries. Some have the usual agricultural and other scenes, and the various subjects common to tombs. In two of them is the name of *Pepi* in a square; and another has two ovals together, one of *Shoofoo* (*Suphis*, or *Cheops*), the other of *Aseskef*. In others are specimens of the false doors and architectural ornaments found at the tombs near the pyramids, and some figures in relief. *Osiris* is here frequently styled "Lord of the land of 'Tat," or "Tot," which is expressed by the emblem of stability. Before several of the grottos are crude-brick walls, built when inhabited by the Christians, who converted one of them into a church, cutting a circular niche into the rock opposite the entrance. The road passed by a stone quarry at the top of the hills and then descended into a valley coming from

the eastward, and opening upon the level plain. Here it joined an old road of considerable breadth, which ran in a southerly direction behind the town, whose extensive mounds lie to the S. of the modern village of *Tel el-Amarna*.

On the summit of the same hills is a large limestone quarry, in which is a bed of oriental alabaster, from 3 to 6 ft. thick, which, like the quarry, was long worked by the ancients. A road 10 paces broad, cut in the rock, leads into the quarry, and on the right side are small niches, once apparently holding tablets or inscriptions.

(*E.*) *Hadji Kandeel*, 7 m. This is the best place to disembark at for paying a visit to the

Grottoes of Tel el-Amarna, about $4\frac{1}{4}$ m. distant from the river. It is not always easy to obtain donkeys, and notice should be sent by one of the sailors, the night before, to the neighbouring villages.

These grottoes belong to a very obscure period of the XVIIIth Dynasty, when, as M. Mariette conjectures, the Egyptian religion, under the influence of a piously mad king, went through a curious stage of schism. They are the burial-places of functionaries of the court of Amenhotep IV. and his immediate successors. This Amenhotep IV., according to M. Mariette, substituted for Ammon or Amen, the God of Thebes, a Semitic deity called *Aten* (the radiating disk), and changed his own name to Khoo-en-Aten, as found here in these grottoes. He also built the town, whose extensive ruins are still seen on the plain, and made it the capital of his kingdom. These changes may perhaps be attributed to the influence of his mother, who was not an Egyptian, and whose name appears constantly on the walls of these grottoes. It is noticeable, too, that the features of the people represented in these sculptures are not Egyptian.

The roof of the largest tomb is supported by 24 columns. It is nearly filled up with sand, and the visitor finds himself standing at the level of

[*Egypt.*—PT. II.]

the capitals, which are of great simplicity and beauty, and support cross-beams cut in the rock. The walls are everywhere carved with the radiating disk, and in all the tombs this is the most prominent subject. In one place the king and queen, frequently attended by their children, are praying to Aten, represented under the form of the Sun with rays terminating in human hands. In another the monarch is borne on a rich throne towards a temple; in another he is mounted in his car, the queen following in "the second chariot that he had." In some are military processions, the troops marching with the banners belonging to their respective corps, and divided into light and heavy armed infantry, as was customary with the Egyptian army. Each soldier bows down before the monarch, whose tyranny seems to be hinted at by their more than usual submissiveness. The chariot corps and others also attend; and the officers of infantry are distinguished by their post at the head of their men, and by the wand they carry in their hand. In others are the plans of houses, gardens, courts of temples, cattle, and various subjects, among which may be mentioned some large boats, fastened to the bank of the Nile by ropes and pegs, as at the present day.

Some of the sculptures have been left unfinished. The royal names, as at Gebel Toona, have been invariably defaced. There are usually five ovals—two containing the prenomen and nomen of the king; another the name of the queen-mother; and two others, which are of larger size, the titles of the god.

Dr. Birch observes that the first appearance of the worship of the Aten, or solar disk, on the monuments, is in the second year of Amenhotep III., whose queen Taii, seems to have introduced it from Asia. Amenhotep IV., his son, who assumed the name of Khoo-en-Aten "endeavoured to remove the capital of the country to Tel el-Amarna, and destroy all indications of the worship of Amen-ra throughout the country, by erasing the name,

which was subsequently restored on the overthrow of the worship of the disk. . . . After the fall of the family of Khoo-en-Aten, the disk-worship was abandoned."

Several Greek inscriptions show that the catacombs of Tel el-Amarna were sufficiently admired by ancient travellers to be considered worthy of a visit, like those at Thebes; and one of the writers expresses his surprise at the "skill of the sacred masons,"
 τεχνην θαυμαζων των ιερων λαοτομων.

To the S. of the central tombs is a natural grotto or fissure in the rock, and several workings in a softer vein, apparently in search of a yellow stone which crosses it here and there; but it is difficult to say for what use it was required. Several small houses, or huts of rough stone are built here, as well as before the catacombs themselves, probably the abodes of workmen. In one of the tombs is a large niche cut by the Christians, and in another the figures of saints painted on the walls; showing that these, like other secluded spots, were once occupied by anchorites and other devout cynics, or served as places of refuge from the persecutions exercised at different times against the monks of Egypt.

The extensive ruins of the old city are seen in the plain near the river. The temples were of sandstone, each surrounded by a crude-brick enclosure, like many of those at Thebes and other places; but fragments of masonry are all that now remain, the stone edifices having been purposely destroyed, and so completely as to leave no vestige of their original plans. Several of the crude-brick houses are better preserved, and from their substructions the form and distribution of many of the rooms may be easily traced. Indeed, they are calculated to give a more correct idea of the ground-plans of Egyptian houses than any in the valley of the Nile; and the extent of the city is unequalled by any whose ruins remain, except Thebes, being about 2 m. in length, though of a comparatively inconsiderable breadth.

(E.) Some distance to the southward, and nearly in a line with the village of Howárte, is a ravine in the hills, where a large stela bearing a long hieroglyphic inscription was found; and to the S. of this, near the road leading over the mountains in rear of Gebel Aboofayda, are other catacombs, containing similar sculptures, and some ancient roads communicating with the town.

(W.) Nearly opposite El-Howárte, inland, is *Tanoóf*, whose lofty mounds mark the site of *Tanis-Superior*, in Coptic, *Thóni*. It has no ruins. A short distance to the W. of it runs the *Bahr Yoosef*, or *Menhi*, which conveys the water of the Nile to the interior of the western plain, passing by Behnesa, and thence by a lateral branch into the Fayoom.

(W.) About 2 m. to the S. of *Tanoóf* is *Daroot esh-Shereef*, in Coptic *Terôt*, which probably occupies the site of the *Thebaïca Phylace* (φυλαχη), or Theban castle; a fortified place at the frontier of the Thebaïd, where duties were levied on goods exported from that part of the country to Lower Egypt. Strabo tells us the canal to Tanis passed by that castle; and we may trace in the name *Daroot* the word *ourit*, a "garrison" or "guard."

At *Daroot* are a few mounds and some fragments of stone, but no ruins. A few miles higher up the Nile is the mouth of the *Bahr Yoosef*.

(E.) On the eastern bank are the first *Dôm-trees*, called also Theban palms, from being confined to the Thebaïd. They are not found in Lower Egypt, except in gardens, as at Minieh and a few other places. Their dry fibrous fruit, when ripe, exactly resembles our ginger-bread in flavour, and is eaten by the peasants. It contains an extremely hard nut, which has been used by the carpenters of ancient and modern Egypt for the socket of their drills; but which, before the fruit ripens, is a horn-like substance, and is eaten by the people of Ethiopia. The growth of the tree has this peculiarity, that the lower part of the stem is single, and in-

variably divides at a certain height into two branches, each of these again being bifurcated, always in two sets. The head is covered with large fan-shaped leaves, at the base of which the fruit grows.

(E.) In the rocks above are some quarries and small grottos, and just beyond is *Ed-Dayr el-Kossayr*, inhabited by Christians. This, perhaps, marks the site of *Pesla*, or *Pesla*, of the Itinerary, which was 24 Roman m. to the S. of Antinoë. Professor Sayce found some interesting monuments at this spot. A winding road leads into a large quarry, where there is a sculptured stela of Rameses III. The walls of the quarry have upon them some Greek inscriptions, containing the names of Nero, Caligula, and Strabo. They appear to have been inscribed by pilgrims to a shrine of Aphrodité. The shrine was afterwards replaced by a church.

(W.) Opposite El-Kossayr is the village of *Jephsehan*. The river now makes a considerable bend, and approaches a fine precipitous range of cliffs, which rise up sheer from the water's edge.

(E.) **Gebel Aboofayda**, 17 m., is the name of these bluffs which bound the east bank of the river for some 10 or 12 miles. Sudden gusts of wind from the mountain often render great precaution necessary in sailing beneath them, and many accidents have happened in this part of the river. The recesses in the rocks are the resort of numerous cormorants and wild ducks; but, being generally very timid, they are not easily approached, and a single shot disturbs them for a great distance. The small mud-banks, and the caverns just at the water's edge, are a resort of the very few crocodiles which may be met with so far north. Few travellers are fortunate enough to see them here; but in 1871, a very large one, more than 14 ft. long, was killed, after several hours' patient watching, in a cleft of the cliff a few feet above the water, by the Earl of Ducie, and its body recovered and skinned.

(E.) About a mile above El-Kos-

sayr is a small ancient town in the mountain-pass; half-way between which and El-Hareïb is *Ebrás*, a retired recess in the mountain, with a piece of cultivated land, having palms and dôm-trees.

(E.) A short distance beyond are some grottos, and about 2 m. farther the ancient town called *El-Hareïb* ("the Ruins"), with grottos and tombs containing dog and cat mummies. The town stood at the mouth of a ravine, which after heavy rain pours a stream of water through its centre. Many of the walls are still standing, and some of the arches within the houses are well preserved. It is, however, probable that they are not of very ancient date, and many may be of a late Roman or Christian time. But the bricks are mostly ancient, and the Christians may have succeeded to the old town, vestiges of which still remain amidst the later buildings. On the S. side of the ravine is a large crude-brick enclosure, perhaps a fort; and near the river are remains of masonry, apparently part of an old quay. In some of the walls the bricks, instead of being in horizontal courses, are in curved lines, like the enclosure of a temple at Thebes, called *Dayr el-Medeeneh*. Many of them are of considerable height, and in some places the arched windows remain, even of the upper stories. In several of the grottos up the ravine to the N.E. are found human bones, and the mummied bodies of dogs, jackals, cats, and apparently of the wild cat. One of them has the Egyptian cornice, and in another are some enchorial inscriptions. The ancient name of El-Hareïb is uncertain. The Itinerary mentions no place between Pesla and Hieracon.

(W.) About $1\frac{1}{2}$ m. inland is *Kossayah*, the ancient *Cusæ*, *Chusæ*, or *Chusis*; in Coptic, *Kôs-koô*. According to the Greeks, Venus Urania was the deity of the place; and Ælian reports that a sacred cow was there worshipped, which is perfectly consistent with the character of the Egyptian Venus, of whom that animal was

an emblem. His words are, "it is a small but elegant town in the Her-mopolite nome, where they worship Venus, called Urania (the heavenly), and also a cow."

The difference between the low and high Nile in this part of Egypt is about 21 ft. judging from the highest mark made by the water on the cliffs of Gebel Aboofayda, which rise abruptly from the river.

(E.) About 3 m. above El-Hareïb, and beyond where the river turns away from beneath the cliffs, is an old convent called *Dayr el-Bukkara* "of the Pulley." The name is common to many of these monastic retreats, being derived from the custom of barricading the doors and raising everything they required by a "pulley," as at Dayr Antonios and Dayr Bólos in the eastern desert. Near the convent are the ruins of another old town, and some sepulchral grottos. A portion of the Gisir el Agoós appears near this old town, which may possibly lay claim to the site of Hieracon, though the distances in the Itinerary do not quite agree with its position.

The Nile formerly ran beneath the cliffs for some distance farther S., but it has now left them and bends away considerably to the W.

(W.) Between Daroot esh Shereéf and Manfaloot, on the W. bank, is the site of an old town, called in Coptic *Manlau*, whose Arabic name, according to the MSS., is *Mowda-el Asheah*; and between this last and Mankabát mention is made of *Mantout*, the successor of a town of the same name, in Coptic *Manthoot*. This last may signify the "place of Thoth."

(W.) **Manfaloot**, 11½ m. (Rly. Stat. Population 13,300. In Coptic *Manbalot*), is a *bender* or market-town, and a place of some importance. It is of considerable size, with the usual bazaar, and a market every Sunday, at which meat and other things can be more easily obtained than at other times. It has a governor's palace, and outside the walls are several gardens.

There is reason to believe that an

old Egyptian town stood here in former times, and Leo Africanus speaks of its sculptured remains, and the ruins of a building, apparently a temple, near the river.

It is singular that no notice is taken of it by Greek and Latin writers, and we might suppose that the Arab geographer was incorrect in his statement, did not its mounds, and the mention of its name in the list of places cited in the Coptic MSS., prove it to have been one of the cities of ancient Egypt. Its modern name is evidently taken from the Coptic, which M. Champollion supposes to signify the "place of wild asses;" but the modern Egyptians, with their usual disposition to connect everything with persons mentioned in the Korán, have decided it to be the "place of exile of Lot." Aboolfeda describes Manfaloot "on the bank of the Nile," but in Pococke's time it stood a mile from the river, which then ran nearer the hills of Gebel Aboofayda. Since that period the Nile has gradually encroached on the western shore, and every year threatens to wash the town away. It had also then a "bishop and about 200 Christians, whose church was at Narach, some distance off, in a spot where the common people pretended that the Holy Family lived until the death of Herod."

(E.) On the summit of the rocks of Gebel Aboofayda, near their southern end, are the caverns of *Maabdeh*, where are the *Crocodile Mummy Pits*. The entrance to them is through a natural fissure in the rock at the top. Besides the thousands of crocodile mummies which fill the interior, there are several human mummies, some gilded from head to foot, and others less richly decorated. These caverns have never been thoroughly explored, and much, no doubt, yet remains to be found in them. Here Mr. Harris met with his interesting fragments of Homer on papyrus. Candles, matches, rope, and water should be taken, if it is intended to penetrate into the caverns. There is no danger attending the attempt; but it is fatiguing, and

the confined space, and close, stifling atmosphere may produce unpleasant effects.

(W.) *Beni Adee*, a village at the edge of the Libyan desert, was the headquarters of the Nizám, or disciplined troops of Mohammed Ali, previous to their march for the Morea. It is a point of departure for the Oasis of Dákhleh.

(E.) In *Wády Booa*, at the southern corner of Gebel Aboofayda, on the E. bank, are some old grottos. Here the road from Tel el-Amárna over Gebel Aboofayda rejoins the valley of the Nile, and those travelling by land avoid a great détour by following this mountain-pass. The grottos in the corner of the hill behind *Beni-Mohammed-el-Kofoor* have some interesting paintings of agricultural and other scenes of the early time of Pepi and Neferkara of the VIth Dynasty. Among the many subjects, in one of them are some curious boats; in the others also are trades and various subjects; and the occupants of these tombs appear all to have lived about the time of Neferkara (Nephercheres), and to have been governors of the nome. At the *Convent of Dayr el-Gibrawee*, or *Maria Boktee*, in the plain below, Mr. Harris found a Greek inscription of the time of Diocletian and Maximian, and mentioning the dedication of the camp of the 1st Prætorian cohort of Lusitanians to Jupiter, Hercules, and Victory. On the desert plain between the convent and the hills (which are here called *Gebel Marag*) is an ancient square crude-brick fortress, which appears from the coins found there to have been used by the Romans, though probably of earlier time; and at the convent are some old mounds of a town called *Medeenet Sinsini*. The paintings in the caves of Gebel Marag are better preserved than those about $\frac{1}{2}$ a mile to the N. of it. Some distance to the S. is *Tabbaneh*. Near Beni Mohammed el-Kofoor may be the site of *Passalon*.

About 6 m. beyond, near the edge of the cultivated land, behind *Benóob el-Hamam*, are vestiges of the Gisir-el-

Agoós. In the tract of land on the border of the desert, near the road going towards El-Wasta, is a crude-brick ruin and the mounds of other small towns, but without any stone remains. *Isium* stood somewhere in this direction, at one of the ruined towns just mentioned.

(W.) The Nile makes several large bends between Manfaloot and Asyoot which often cause considerable delay. At the end of one of them, and at a short distance from the bank, is *Mankabát*, the successor of an old town called in Coptic *Mankapôt*, "the place (manufactory?) of pots," probably from its manufactory of earthenware; though, from the great quantity made in every part of Egypt, it seems unreasonable to apply this name to any particular town. Like Keneh and Ballaseh at the present day, it may have been noted for a particular kind.

(W.) **Asyoot**, 26 m. (Rly. Stat. 10 hrs. from Cairo). Population 31,600. The capital of the province of the same name and residence of a Mudeer, 247 $\frac{1}{2}$ m. from Cairo by water, and 229 m. by rail. It stands at some distance from the river, and a small village on the bank, called *El-Hamra*, claims the honour of being its port. The railway station is about midway between, and close to it is a *Post and Telegraph Office*. A branch of the new Native Tribunals has been established at Asyoot.

There is an excellent college and schools belonging to the American Mission which are well worth visiting if time allows.

A large canal conducts the water from the river during the inundation, and leads it into the Bahr Yoosef, which runs parallel to the Nile, and supplies the Fayoom with water. This channel has been greatly improved during the last few years. There is a magnificent embankment studded with trees leading from the landing-place to the town, the entrance into which, through an old gateway and a large courtyard, which forms part of the governor's palace, is very pic-

turesque. Asyoot is of considerable extent, with several bazaars, baths, and some handsome mosques, one of which is remarkable for its lofty minaret. It is certainly the largest and best built town of Upper Egypt; and its position, with several gardens in the vicinity, is greatly in its favour. In the town are a few good houses belonging to the *ebni-beled*, or townspeople, but the generality are mere hovels. The streets are narrow and unpaved, as is the case in all the towns of Egypt.

Some of the *Bazaars* are little inferior to those of the metropolis, and are well supplied; and the town is divided into quarters, each closed by a gate, as at Cairo. On Sunday a market is held, which is frequented by the people of the neighbouring villages; and in the bazaars a great supply of stuffs and various commodities are always kept for sale, brought from Cairo and other parts of Egypt, as well as from Arabia and the upper country. The red and black pottery of Asyoot is celebrated and finds a market all over Egypt; it can be purchased here much cheaper than in Cairo. The forms of some of the vases made of this ware are of very good design.

The public *Baths*, in the Bazaar, are worth a visit. The pillars which support the central dome are of granite, and are probably taken from some ancient building. The mountain in the centre and the pavements are of white marble. The whole edifice dates from an early period in the Arab conquest of Egypt.

Formerly the town was much frequented by caravans from the interior of Africa, especially from Darfoor, but the trade with the Soodan has been stopped since the rebellion of the Mahdi. The consequent loss of commerce has had a considerable effect on the town. The principal native industries are the manufacture of articles in clay, indigo dyeing, opium and cotton picking, &c.

Asyoot may be regarded as the starting point of the English expedition to the Soodan in 1884. The

whole of the stores for the army were brought by railway from Alexandria to this point and sent thence by steamers and sailing boats. The 800 rowing boats, in which the English troops went over the difficult parts of the river south of Wády Halfa, were also brought by railway to Asyoot and placed in the Nile there. During the time that the expedition was going up and down, the railway stations and wharves presented a busy scene. Asyoot has succeeded to the ancient *Lycopolis*, "the City of the Wolves," so called from the worship of that animal, or of the deity to whom it was sacred, the jackal-headed Anubis, here called Tapheru, "the watcher of the streets." Wolves are still occasionally seen in the neighbouring mountain. The Coptic name of the city, *Siôout*, is the same it bore in ancient times, as is shown by the hieroglyphics in the catacombs, where it is written *Ssout*, the initial *S* being doubled, as in *Ssa*, the Egyptian name of Saïs. Aboolfeda says it should be called in Arabic *Osyoot*; but this is from the repugnance of that language (in common with Spanish, French, and many others) to an *S* followed by another consonant, unless preceded by a vowel. In the smaller caves and excavated recesses of the rock in various parts of this mountain the remains of wolf-mummies are frequently met with, which is perfectly consistent with the fact of the wolf having been the sacred animal of the place, and with the name given to the town by the Greeks. The coins of the Lycopolite nome have also the wolf on their reverse, with the word "*Lyco*."

Little now remains of the old town except extensive mounds and a few stone substructions, which are found in digging for the foundations of houses, or in cutting trenches on its site.

Tombs and Grottoes.—The Libyan chain advances considerably towards the E. in this part; and in the projecting corner of the mountain above Asyoot are several grottos cut in the limestone rock, the burial-places of

the inhabitants of Lycopolis. Though not containing a great profusion of sculpture, they are of considerable interest from their antiquity, and some have the names of very old kings. The principal tomb is called by the common appellation of *Stabl Antar*. Antar was an Arab chief, whose legend is popular and whose name figures in many other places. It is of great size, and has an entrance-chamber or porch, open to the air, cut like the rest in the limestone rock. On the right side of the entrance is a long hieroglyphic inscription, which tells us the name of Hapzefa, a priest and grand functionary under the XIIIth Dynasty. It is important, as containing notices of the intercalary days of the ancient year. Two colossal figures of the deceased are sculptured on the door-posts. The ceiling of this catacomb is vaulted, and ornamented with very elegant devices, which might be taken for Greek patterns if one did not know that the ceiling was older than Greek art. In an inner room are sculptures representing men bringing an ibex and various offerings; and at the end a large figure of a man, and others of women rather smaller, smelling the lotus-flower, as was usual at the festive meetings of the Egyptians. It has several chambers, which once served as dwelling-places for the peasants, who have not improved their appearance by blackening them with smoke.

The tombs are arranged in successive tiers at different elevations. They may be visited according to their position, and a road about 4 paces broad leads up the hill. They are very numerous, but many are without sculpture, and some containing burnt bones appear to have been occupied by the Romans at a late period. Near the middle of the ascent is some crude-brick building; and a square pit lined with burnt brick, very unusual, except in Roman times, with a tablet or stela above on the rock, much defaced. Some of the small pits are very narrow, scarcely broad enough for a man, and they slope

gradually, as if to allow the coffins to slide down into them. Sometimes a tomb consists of a large chamber with small niches or repositories for the dead, and in the floor are the usual mummy-pits.

In a tomb about half-way up the hill is the name of Meri-ka-ra, of the XIIIth Dynasty, who is only known by this record, and some soldiers carrying shields of enormous size, differing both in this respect and a little in their shape from the common shield, but remarkable as being similar to those mentioned by Xenophon in speaking of the Egyptian troops in the army of Croesus. He says they amounted to 130,000 men, "carrying bucklers, which covered them from head to foot, very long spears, and swords called *κοπίδες*" (*shopsh*), and each phalanx was "formed of 10,000 men, 100 each way." This tomb contains biographical particulars of another Tef-Ab, the son of Kheti, "governor of the country of the south," and probably a relative of the above-named priest. He received, they tell us, orders from the king to enlarge the sanctuary of Anubis or Tapheru, "lord of Ssout."

The tombs on this mountain, like most others in Egypt, were once the abode of the Christians, who retired thither, either from persecution, or for the sake of that solitude which suited their austere habits; and it was perhaps from one of them that John of Lycopolis gave his oracular answer to the embassy of Theodosius. The story is thus related by Gibson: "Before he performed any decisive resolution, the pious emperor was anxious to discover the will of Heaven; and as the progress of Christianity had silenced the oracles of Delphi and Dodona, he consulted an Egyptian monk who possessed, in the opinion of the age, the gift of miracles and the knowledge of futurity. Eutropius, one of the favourite eunuchs of the palace of Constantinople, embarked for Alexandria, from whence he sailed up the Nile as far as the city of Lycopolis, or of Wolves, in the remote province of Thebaïs. In the neighbourhood of

the city, and on the summit (side?) of a lofty mountain, the holy John had constructed with his own hand a humble cell, in which he had dwelt above 50 years, without opening his door, without seeing the face of a woman, and without tasting any food that had been prepared by fire or any human art. Five days of the week he spent in prayer and meditation, but on Saturdays and Sundays he regularly opened a small window, and gave audience to the crowd of suppliants who successively flowed from every part of the Christian world. The eunuch of Theodosius approached the window with respectful steps, proposed his questions concerning the event of the civil war, and soon returned with a favourable oracle, which animated the courage of the emperor by the assurance of a bloody but infallible victory."

On the N. side of the projecting corner of the mountain are some limestone-quarries, and a few uninteresting grottos.

The View from these hills over the town of Asyoot and the green plain in the early part of the year is very pretty, the prettiest perhaps to be seen in Egypt. The brightness of the green is perfectly dazzling, and of a tint such as probably can be seen nowhere else in the world; it stretches away too for miles on either side, "unbroken," as Dean Stanley so graphically says, "save by the mud villages which here and there lie in the midst of the verdure, like the marks of a soiled foot on a rich carpet."

Immediately below the hills on the S. side is the modern cemetery. The tombs are arranged with considerable taste, and have a neat and pleasing appearance. On going to them from the town you pass along a raised dyke, with a bridge over a canal that skirts the cultivated land. The latter answers the same purpose as the Bahr Yoosef in central Egypt in carrying the water of the inundation to the portion of the plain most distant from the river; and in one of the ponds between the river and the town, fed by a lateral canal, the "very conve-

nient" spring mentioned by Michaelis is to be looked for, the credit of which newly-married brides may often be greatly interested in maintaining.

On the southern corner of the mountain, immediately above the village of *Dronka*, is a large bed of alabaster lying upon the limestone rock, but not sufficiently compact to admit of its being quarried for use.

Near this is a tomb of the XIIIth Dynasty with pictures of chariot-racing on the walls. Further to the south is a Coptic monastery, built over some tombs, one of which belongs to the XIIIth Dynasty.

Pliny seems to think that these hills formed the northern boundary of the Thebaïd, since he says, "in Libyco Lycon, ubi montes finiunt Thebaïdem." But this could not be so, as it extended much farther N. to the Thebaïca Phylace.

(W.) At *Shodb* are the mounds and crude-brick remains of *Hypsele*, in Coptic *Shôtp*, which gave its name to one of the nomes of Egypt. Near to Lycopolis was a fort called in Coptic *Tgeli*, and the village of *Paphor*, in the district of *Shôtp*, the sites of which have yet to be identified. Other villages beyond *Shodb* are *Moosh* and *Baroog*.

(E.) *El-Wasta*, on the E. bank, is probably the successor of *Contra Lycopolis*, but it has no remains. At the bend of the river between *Esh-Shug-gub* and *El-Guttéa*, on the E. bank is a sheykh's tomb, and some distance from it, under the hills, is a ruin apparently of Christian time. *Kuteeyeh*, on the W. bank, abounds in *sont* or *Acacia Nilotica*; and it is a good place for purchasing charcoal, with which it supplies Asyoot. At *Matmar* are the mounds of an old town, by some supposed to be *Mouthis*, a small place to the N. of *Antæopolis*. But the distance of *Matmar* from *Gow* is too much, and the position of *Mouthis* given in the Itinerary requires it to have been near *Raáineh*. Much *sont* also grows near *Matmar*, which, like that on the road to *Abydus*, may be the remnant of one of the old groves

of Acanthus. At the N. of the projecting corner of the mountain, behind Matmar, is a road called *Derb Imow*, which crosses this part of the eastern chain of hills, and rejoins the valley of the Nile by a ravine near the grottos of Gow; and another, called *Nugb el-Hossayn*, leads from a little above *Dayr Tassa*, and descends at the corner of the same mountain a short way to the W. of the same grottos. To the E. of Matmar are quarries of the same Oriental alabaster that abounds in these hills, from which columns have been cut.

(E.) A little beyond Matmar is *Sherg Selin*. It has no ruins, but, from its name, it seems to lay claim to the site of *Selinon*, though the Itinerary places *Selinon* half-way between *Antæopolis* and *Panopolis*. Perhaps in this place we should read *Passalon* for *Selinon*. At *El-Khowábid* are some mounds, but no ruins; and in the hills to the N.E. are some limestone quarries. About a mile farther to the S.E. are some grottos, at the projecting corner of the hills, and others behind the *Dayr Tassa*.

(W.) *Abooteég*, 15 m., stands on the site of an ancient town on the W. bank; and *Wansleb* mentions *Sidfeh* (or *Sitfeh*) as the successor of another, about 5 m. to the S. of it. *Abooteég* is the *Abutis* of Latin writers, the *Apothyké* or *Tapothyké* of the Copts: which, as *M. Champollion* suggests, is very probably a Greek word signifying "granary," adopted by the Copts. *Aboolfeda* says that in his time the poppy was much cultivated in the vicinity, and it still continues to be grown there. The old mounds outside the town, locally known as *Kom Ahleh*, have been gradually removed, and no traces now remain. *Abooteég*, like most towns inhabited by a majority of Copts, is particularly clean and neat, and contains some good shops. From *Abooteég* the course of the river northwards formerly lay more inland to the W. This is consistent with the position of *Selinon*, on the opposite bank, to which a canal is said to have led from the Nile.

(W.) *Koos-kam*, in Coptic *Kos-kam*,

stands on the W. bank, between *Abooteég* and *Gow el-Gharbeeyeh*. It was called *Apollinis Minor Civitas*, to distinguish it from *Apollinopolis Magna* and *Parva*, now *Edfoo* and *Koos*.

(E.) Behind *El-Bedáreh*, on the E. bank, are some unsculptured caves of early time with round lintels; and behind *Kom Ahmar*, a little farther N., are others with slight remains of rude painting; and one to the N. of these has a few hieroglyphics over the entrance. The rest are without sculpture, including those behind the *Dayr Tassa* already mentioned.

(E.) *Raáineh*, a pretty-looking village with groves of palm-trees, and many pigeon-towers. In the hill behind, and close to *Nesleh Raáineh*, are some very old tombs hewn in the rock, of the same age as those about the pyramids; they have the same kind of subjects, and the same round lintels; the boats have the old double mast; and the capitals, in the form of a full-blown lotus, are represented in the house as in the tomb of trades behind the Great Pyramid. In the largest tomb, which is about 40 ft. in length, are several statues in high relief, and the roof is cut to represent palm-tree beams. Farther to the S., between these and the projecting corner of the mountain below *Gow*, is a large quarry, and at its mouth are the mounds of an old town, the bricks of which bear the name of *Amenhotep III*. Here or at *Raáineh* was the site of *Muthis*. Round the mountain-point, which then curves inwards to the E., are some old, and some later, grottos, the former of the same date as those of *Asyoot*, the others of the age of the Romans, and perhaps painted by them, being ornamented with arabesques and devices of that time. The subjects, however, are Egyptian, and funereal. Near them are some crude-brick remains. In another large quarry, some distance beyond these to the eastward, are two singular representations of the giant-god *Antæus*, accompanied by *Nephthys*, holding in his left hand a spear and an oryx. In one of these

he has rays round his head like the Sun, and before him is a priest making offerings to him. Over the other altar is an enchorial inscription. These paintings are of the same late time as the Roman-Egyptian tombs just mentioned.

(E.) *Gow el-Kebeér*, $14\frac{1}{2}$ m., in Coptic *Thôou*, is the ancient *Antæopolis*. The remains of the temple of Antæus have now wholly disappeared. The last remaining column of the temple, mentioned by Dr. Richardson, was carried away by the river in 1821, which Mr. Legh says, as early as 1813, threatened "to wash the whole away." At the time he visited it the portico was still standing, and much in the same state as when seen by Norden and Pococke in 1737. Mr. Hamilton found the Greek inscription on the frieze of the portico in a very imperfect state, the stones having been broken into six separate pieces; but sufficient remained to show that "King Ptolemy, the son of Ptolemy and Cleopatra, gods Epiphanes, Eucharistes, and queen Cleopatra, the sister of the king, gods Philometores, erected the (Pro)naos to Antæus and the contemplar gods;" and that "the emperors, the Cæsars, Aurellii, Antonius (and Varus) repaired the roof."

Inland from *Gow el-Kebeér* is a large lake, where capital goose and duck shooting may be had in the early part of the year: but the birds are very difficult of approach, and if the traveller has a small English boat with him, he should have it carried to the lake.

Near *Antæopolis* the fabulous battle between Horus and Typhon was reputed to have taken place, which ended in the defeat of the latter, who had assumed the form of a crocodile; and here Antæus is said to have been killed by Hercules in the time of Osiris. Of these two fables we may in vain endeavour to discover the origin or the meaning; but it is probable that the story of Antæus is a Greek perversion of some legend, as his name is corrupted from that of one of the ancient gods of the

Egyptian Pantheon. He was probably a foreign deity; as were the bearded gods of battles of early times, and Anta (*Annaitis*?) the goddess of battles, whose name so nearly resembles that of Antæus. Antæopolis was in later times a bishop's see.

(W.) *Gow el-Gharbeeyeh*, on the opposite bank, has no ruins. It was the centre of an insurrection in March, 1865, which however was promptly quelled, the rebels being shot and hanged, and several villages destroyed.

(W.) At *Mishte*, *Shabeka*, and *Sheykh Shenedee*, are the mounds of old towns; and inland, opposite Gebel *Sheykh Hereédee* is

(W.) *Tahtah*, $12\frac{1}{2}$ m., a large town of 13,800 inhabitants, distinguished from afar by its extensive mounds, which probably mark the site of the ancient *Hesopis*. Its landing-place, or *Sahel*, is at the bend of the river, opposite *Sheykh Hereédee*. It has several mosques and a Christian church. There are many Copts here, and the town is one of the neatest on the Nile. There are good provision and wine shops, and travellers may be able to replenish their stores at this point in the voyage. In a Greek shop English bottled ale may be had. The land hereabouts produces abundant crops of corn, owing to the lowness of the level, and the consequent length of time that the water of the inundation remains upon its surface: and an important cattle-market is held outside the town.

(E.) *Gebel Sheykh Hereédee* is a projecting part of the eastern chain of hills, well known for the superstitious belief attached to a serpent, reputed to have lived there for ages, and to have the power of removing every kind of complaint: and many miraculous cures, that might have offended Jupiter, are attributed to this worthy successor of the emblem of *Æsculapius*. It is, perhaps, to the asp, the symbol of *Kneph*, or of the good genius, that this serpent has succeeded.

Here, as in all parts of the Nile where the mountains come close to the river, it is necessary to be very careful in sailing up-stream if the

wind 'is at all strong, as very violent gusts come down from the hills; and what with the huge lateen sail, little or no ballast, and no great readiness in answering the helm, a dahabeeyeh is very apt to be most unpleasantly unsteady.

(E.) Towards the southern end of the mountain, and on its western face, are some caves, one of which has a tablet of a Ptolemaic king offering to Khem, Horus, and Isis (?), and in the face of the rock to the S. of this are remains of an old tomb of the Pyramid period. Farther to the S. are other quarries; and beyond them, towards the S. end of this face of it, is another quarry, before which are some brick ruins of Christian time. In this quarry are some tablets; one of which has the name of a Ptolemy (probably Auletes), and beneath it a long enchorial inscription. On the road which runs at the base of the mountain is a mutilated statue of a man clad in the Roman toga.

Passalon or *Passalus* is supposed to have stood near here. It is placed by Ptolemy in the nome of Antæopolis; and the boundary of the districts of Gow and Ekhmeem, which is still at *Raáineh*, may mark that of the old Antæopolite and Panopolite nomes. This *Raáineh* is remarkable for its lofty pigeon-houses, which have the appearance as well as the name, of "towers" (*boorg*), a style of building commonly met with in Upper Egypt.

During the inundation the Nile rises to the narrow path at the base of the mountain, so as to render it scarcely passable for camels near the southern extremity. Round this projecting point to the eastward are a few grottos without sculpture.

(W.) At *Benoweét*, on the opposite bank, to the W. of *Marágha*, are remains of a temple, with the name of Ptolemy Alexander; and at *Basóna*, about $1\frac{1}{2}$ m. S. of *Marágha*, are some limestone blocks, one with the name of a Ptolemy or a Cæsar; another of larger dimensions with the figure of a king (apparently a Ptolemy) offering to Khem, Isis, and other deities.

The chief deity here and at *Benoweét* was probably Khem, the local deity of Ekhmeem, or Chemmis.

(E.) At *Fow*, in Coptic *Phbôou-Tgeli*, are the mounds of an ancient town. It was distinguished from another *Fow*, beyond Chênoboscion, which the Greeks called Bopos, by the adjunct *Tgeli*, signifying a "fort." By its position in the level plain between the mountains and the Nile it commanded the road from Antæopolis to Chemmis.

(E.) In the mountains behind *Ket-kátee* are one large, and numerous small grottos (without sculpture), and the bodies appear to be preserved without bitumen. There are others again behind *Fow*; and at the corner of the mountain, to the N. of Ekhmeem, are some of Roman time.

(W.) *Itfoo* lies inland. It was the ancient *Aphroditopolis*, in Coptic *Atbô* or *Thbô*. About $\frac{3}{4}$ m. to the S.W. of *Itfoo* is the Red Monastery; and $2\frac{1}{4}$ m. to the S.S.E. is the White Monastery. The best road to them is from Soohág, which stands near the end of the reach of the river below Ekhmeem.

(W.) *Soohág*, 26 miles, 317 miles from Cairo; the capital of the province of Girgeh, and a well-built and important town of 8700 inhabitants, with some good houses and mosques, a well supplied bazaar and Greek shops. Its mounds show it to have succeeded to an old town, but there are no stone remains.

Soohág has given its name to a large canal called *Toora*, *Khaleég*, or *Moie-t-Soohág*, that takes the water of the Nile into the interior during the inundation, and is similar in size and purport to the *Bahr Yoosef*. It is this canal which irrigates the plain about *Asyoot*, and the lands to the S. of *Daroot esh-Shereef*, assisted here and there by lateral canals from the river. Its entrance is well constructed, being lined with hewn stone. A *gisr*, or raised dyke, forms the usual communication, during the high Nile, with the villages in the interior; and here and there, on the

way to Itfoo and the two monasteries, you pass other smaller canals, all which, as well as the Moie-t-Sooahág, are without water in summer. Several small ponds, also dry at this season, are passed on the way; and at the edge of the cultivated land the peasants sink wells for artificial irrigation: the water of the Nile filtering through the soil to any distance from the banks, and affording a constant supply at the then level of the river. In the winter, when the water still remains in the ponds, very good duck-shooting may be had on the way to the monasteries. "The ornithologist should make the excursion if he is desirous of obtaining the Egyptian eagle owl (*Bubo ascalaphus*), or the brown-necked raven (*Corvus umbrinus*)."—*Shelley*.

(W.) The *White Monastery* or *Convent* (*Dayr el-ábiad*), so called from the stone of which it is built, but better known by the name of *Amba-Shenóodeh*, stands on the edge of the desert, and its inmates cultivate a small portion of the land about it, in the capacity of *fellaheen*. The monastery is in fact only a Christian village, being inhabited by women as well as men, with their families. In former times the monks probably lodged in rooms over the colonnade, as the holes for rafters in the walls appear to show, but these people now live in the lower part, which once formed the aisles of the church. They have adopted the same precaution as their brethren at Bibbeh, in order to secure the building in turbulent times against the assaults of the Moslems; and their Christian patron, like St. George of Bibbeh, is converted into a Moslem sheykh, who commands the respect of the credulous under the appellation of Sheykh Aboo Shenóodeh. The monastery is built of hewn stones measuring about 3 ft. 3 in. by 1 ft. 3 in., many of which belonged to ancient buildings of the neighbouring town of Athribis. The summit of the walls is crowned throughout by a stone cornice, like that of Egyptian temples, though without the torus, which in Egyptian architecture sepa-

rates the cornice from the architrave, or from the face of the wall. On the exterior of the S. side are square niches, once stuccoed, as was all the building; and on the N. are small windows, built up within the old square niches, which are placed at intervals along all the walls, except on that side nearest the mountain, which has been added at a later time.

Six doors formerly led into the interior, five of which have been closed with masonry, leaving that alone on the S. side, which is now the only entrance. Over all the doors a projecting wall of brickwork has been built in order to strengthen them; doubtless at a time when they were threatened by an attack from the Arabs or the Memlooks, on which occasion even the solitary door now open was closed, and protected in the same manner. Near the S. door are the fragments of red granite columns and statues. From the walls project blocks not unlike the gurgoyles or water-spouts of Egyptian temples, as at Dendera and other places, though there is no reason to suppose this was ever a temple, even of late time. It may, however, have derived the form of its exterior from those edifices, which the builders had been accustomed to see in the country, while the architectural details are Byzantine; and, judging from the number of columns and the style of the interior, it seems to have been erected at a time when Christianity was under the special protection of the imperial government. Pococke supposes it to be of the time of the Empress Helena; and the tradition among the monks dates its foundation about 150 years after her death. Over the door on the desert side is a cornice ornamented with Corinthian foliage, above which is a stone with square dentils, both of red granite; and over the door, at the end of the entrance passage, is another block of red granite with Doric triglyphs and guttæ.

The area within, like our churches and the old basilicas, consists of a nave and side-aisles, separated from each other by a row of about 14

columns, mostly of red granite, with various capitals of a late time. One of the Corinthian, and another of the Ionic order, appear to be of a better age. The total breadth of the building inside is 78 ft. At the E. end is the choir, consisting of 3 semicircular apses, and before the central one is a screen with some representations of St. George. Here are several Coptic inscriptions, in one of which may be read the words "Athanasius the Patriarch," the rest being much defaced. The half-domes of the apses are painted with frescoes; the centre one representing a large figure of the Saviour seated on his throne with the emblems of the 4 Evangelists at the side of a sort of *vesica* that surrounds him. The date of these subjects is uncertain; but they are evidently later than the building, its ornaments being covered by the stucco on which they are painted. There are several Coptic inscriptions in the church, and one in uncial Greek characters upon a column to the l. as you face the central apse.

On three sides of this building, and at a short distance from it, are the remains of brickwork, of which the outer wall was built; and perhaps the present building was only the church of a monastery formerly attached to it.

Tradition reports that this convent stands on the site of an Egyptian city called *Medeēnet Atreeb*, and the ruins in its vicinity may be the remains of an old town; but the remains of the old *Athribis* or *Crocodilopolis* stand about half an hour's ride to the southward, where a ruined temple and extensive mounds still mark its site under the name of *Medeenet Ashaysh*. In the midst of mounds of pottery lie large blocks of limestone, 14 to 15 ft. long, by 3 and 5 ft. thick, the remains of a temple 200 ft. by 175, facing the S., and dedicated to the lion-headed goddess Thriphis. Over the door is a king offering to Thriphis, Khem, and other deities, over whom is the name of Ptolemy the Elder, son of Auletes; and it is probable that the foundation of the building is even of

a still earlier date. On a stone, at the southern extremity of the ruins, which covered the centre doorway or entrance of the portico, are names arranged on either side of a head of Athor, surmounted by a globe containing the mysterious eye, with two asps, wearing the crowns of Upper and Lower Egypt, the whole group being completed by two sitting deities. Such are the ornamental devices of cornices and architraves on temples of the time of the empire, as at Dendera and other places. On the soffit of the same were the ovals of Tiberius Claudius Kaisaros (Cæsar) Germanicus (?); and on the other side a Greek inscription accompanied by the ovals of Claudius Cæsar Germanicus.

On the face of the mountain about half a mile W.S.W. $\frac{1}{4}$ S. of the White Convent are some rock-tombs, having passages sloping in at an angle of 34° for lowering coffins. They have scarcely any remains of hieroglyphics, but are of very early date. The rock here bears curious marks of running water, and stalagmitic deposits. About half a mile beyond the ruins of Athribis are the quarries from which the stone of the temple was taken; and below are several small grottoes that have served for tombs, and were once furnished with doors, secured, as usual, by a bolt or lock. On the lintel of one of them is a Greek inscription, saying that it was "the sepulchre of Ermius, the son of Archibius." It has the Egyptian cornice and torus. In the interior are cells, and it contains the scattered residue of burnt bones. Through one of its side walls an entrance has been forced into the adjoining tomb. The mountain appears to have had the name in Coptic of *Ptoou-n-atrépe*, from the neighbouring city.

The *Red Convent* (*Dayr el-Ahmar*), so-called from the brick of which it is built, but better known by the name of *Amba Bishoi*, lies to the N.N.W. It is rather older than the White Convent; but they are probably both of a later date than the Empress Helena. Its founder, according to Wansleb, was a penitent robber, whose

club was kept by the monks as a memorial of his wicked course of life. It is built in the same style as the other convent; its long flat walls surmounted by the Egyptian cornice, which is also of stone. Its small brick windows are pointed and slightly stilted, and are in their construction very like those in the convents of Old Cairo, added by the early Christians, and in the mosque of Amer. The northern entrance (long since closed) is ornamented with devices and capitals of Byzantine time, elaborately sculptured. What is now the church was perhaps originally only the E. end of it, the outer part then forming the nave and aisles of this basilica-shaped building. The church consists of a transverse corridor, and a central and two side apses; and on each half-dome is painted a fresco, as at the White Convent. Like other early Christian churches, it does not stand E. and W., but 67° E. of N., and that of the White Convent 59° E. of N., by compass.

In the face of the hill, $1\frac{1}{4}$ m. S.W. $\frac{1}{4}$ W. from the Red Convent, is a rock-tomb, with a few vestiges of sculptures. It is called *Magharah Kafes*. An ancient road leads towards it from near the convent.

(E.) **Ekhmeem** stands at a short distance from the river-bank, 2 or 3 m. above Soohág. It is a large town of 18,800 inhabitants, with a bazaar, and a market-day every Wednesday. Here are made the check cotton shawls with silk fringes, so often worn by the Nile boatmen. The manufacture, which is carried on in the private houses, should be inspected. Ekhmeem occupies the site of *Chemmis* or *Panopolis*, in Coptic *Chmim* or *Shmim*, formerly one of the most considerable cities of the Thebaïd. There is a Franciscan convent school here and two Coptic churches. A great number of the inhabitants are Christians. It was at Ekhmeem that Nestorius, after 16 years' exile, ended his days and was buried, in the middle of the 5th century.

On the side of the town farthest from the river, beyond the present walls, are the remains of some of the ancient buildings. A long inscription, bearing the date of the 12th year of the Emperor Trajanus Germanicus Dacicus, points out the site of the Temple of Pan; who, as we learn from the dedication, shares with Thriphis the honours of the sanctuary. We also ascertain another very important fact from this inscription, that the deity, who has been called Priapus and Mendes, is in reality the Pan of Egypt, his figure being represented on the same face of the stone with the dedication: which accords very well with the description of the deity of Panopolis, given by Stephanus of Byzantium. On the soffit is a circle divided into 12 compartments, probably astronomical; but these, as well as the figures on the neighbouring block, are nearly all defaced. These are, doubtless, the remains of the fine temple mentioned by Aboolfeda, which he reckons among the most remarkable in Egypt, as well for the size of the stones used in its construction, as for the profusion of subjects sculptured upon them.

Vestiges of other ruins are met with some distance beyond, which may probably have belonged to the temple of Perseus; but a few imperfect sculptures are all that now remain, and it is with difficulty we can trace on its scattered fragments the name of Ptolemy, the son of Auletes, and that of the Emperor Domitian. There are also the names of Thothmes III. and of a queen, probably of one of the late Pharaohs. In the hieroglyphic texts Ekhmeem is called "Ap, the abode of Khem," who in other inscriptions is entitled the master of Ap. Ap was the chief city of the ninth nome of Ancient Egypt.

According to Strabo, Panopolis was a very ancient city, and the inhabitants were famous as linen manufacturers and workers in stone; nor were they, if we may believe Herodotus, so much prejudiced against the manners of the Greeks as the rest of the Egyptians. The people of Chem-

mis, he says, are the only Egyptians who are not remarkable "for their abhorrence of Greek customs. Chemmis is a large city of the Thebaïd, near Neapolis, where there is a temple of Perseus, the son of Danaë. This temple is of a square form, and surrounded by palm-trees. It has stone propyla of considerable size, upon which are two large statues; and within the sacred circuit stands the sanctuary, having in it an image of Perseus. For the Chemmites say that Perseus has often appeared in their country," &c.

The notion of the great antiquity of Panopolis seems to have been traditionally maintained even to the time of the Moslems; and Leo Africanus considers it "the oldest city of all Egypt," having, as he supposes, "been founded by Ekhmeem, the son of Misraim, the offspring of Cush, the son of Ham." It seems to have suffered much at the period of the Arab conquest; and to such an extent was the fury of the invaders carried against this devoted city, that "nothing was left of its buildings but their foundations and ruined walls;" and all the columns and stones of any size were carried to the other side of the river, and used in the embellishment of Mensheeyeh.

In Pococke's time Ekhmeem was the residence of a powerful chief, who took from it the title of *eméer* or prince of Ekhmeem. His family, which was originally from Barbary, established itself here three or four generations before, and obtained from the Sultan the government of this part of the country, upon condition of paying an annual tribute. But their name and influence have now ceased, and, like the Howára Arabs, once so well known in these districts, the princes of Ekhmeem are only known from the accounts of old travellers, and the traditions of the people. They show their tombs, with those of their slaves; and in the cemetery, near the ruins, is the *Tomb of Sheykh Aboo 'l Kásim*, the patron of the town. Boats, ostrich-eggs, and inscriptions are hung up within it

as ex-votos to the saint; and a tree within the holy precincts is studded with nails, driven into it by persons suffering from illness, in the hopes of a cure.

Pococke speaks of some convents near Ekhmeem, one called "of the Martyrs," mentioned by the Arab historian Makreezee, and another about two miles farther in a wild valley, which is composed of grottos in the rock, and a brick chapel covered with Coptic inscriptions. Near this is a rude beaten path, leading to what appears to have been the abode of a hermit. This valley is doubtless the *Wády el-Ain* ("Valley of the Spring"), between 3 and 4 m. to the N.E. of Ekhmeem, in which are a spring of water and grottos, and on the S. of its mouth an old road leading over the mountains. Close to this is a modern pass called *Nugb el-Kólee*, which crosses the mountains, and descends again into the valley, in the district of Sherg Weled Yáhia, nearly opposite Bardées.

(E.) Behind the village of *Howawieh* are other grottos, of very ancient date; in which Mr. Harris found the hieroglyphic name of the nome of Panopolis; and 3 m. above Ekhmeem are the vestiges of an ancient cemetery, containing an immense number of mummy pits. Some interesting remains have been found here. The mounds in the vicinity have been regarded by some to be the place called Thomu.

Thomu should be the place called in Coptic *Thmoui-m-Panehéou*; but M. Champollion endeavours to show from a Copt MS. that it was an island on the western side of the Nile, opposite Ekhmeem; and its name, "the Island of the place of Cattle," argues that it was not on the mainland, if even it could be to the E. of Panopolis. Thomu, however, is placed by the Itinerary on the E. bank, 4 m. above Panopolis, and therefore agrees with the position of these mounds.

Some other places are mentioned in the Coptic MSS. as having existed

in the vicinity of Ekhmeem: but of their exact position nothing is satisfactorily known. These are *Pleuit*, *Shenalolêt*, and *Tsmine*, the first of which appears to have been an ancient town of some consequence; the second, from its name, a village with many vineyards in its neighbourhood; and in the last was a monastery founded by St. Pachomius.

(W.) *Mensheeyeh*, 11 m., has extensive mounds, but the only vestiges of masonry consist in a stone quay on the E. side of the town. It stands on a small branch of the Nile, which was probably once the main stream. By the Copts it is called *Psoi*, and sometimes in Arabic MSS. *El-Monshat*, as well as *Mensheeyeh*. It is supposed to occupy the site of *Ptolemaïs Hermii*; which, according to Strabo, was the largest town in the Thebaïd, and not inferior to Memphis. But neither its original extent, nor that of any city in Upper Egypt, except Thebes itself, can justify this assertion of the geographer. He even gives it a political system, on the Greek model; which, if true, may refer to some change in its government, after it had been rebuilt and had received the name of Ptolemaïs; for it doubtless succeeded to a more ancient city, and Ptolemy calls it the capital of the Thinite nome. Leo Africanus says it was "badly built, with narrow streets, and so dusty in summer that no one could walk out on a windy day. The neighbourhood, however, was famous for abundance of corn and cattle. It was once possessed by a certain African prince from the Barbary coast, called Howára, whose predecessors obtained the principality of that name, of which they were deprived by Soliman, the 9th Sultan of the Turks."

From *Mensheeyeh* to *Girgeh* the eastern chain of hills comes down close to the river, and is known by the name of *Gebel Tookh*. At its northern extremity are the ruins of an old town, about a mile above *Laháiwah*. There are many tombs in the face of the cliff, and large quarries of the Ptolemaic and later periods,

containing inscriptions in Greek, Latin, and Demotic writing. One of these mentions Menippides, who opened the quarry in the reign of Ptolemy Soter. There are also salutations made by Roman soldiers on guard, and the name of the "third Iturean cohort."

(W.) *Ayserat* on the W. bank is still noted, like *Girgeh* and *Kasr es-Syád*, for its numerous turkeys.

(E.) *Geergeh*, or *Girgeh*, 13 m., Population 14,800. Formerly the capital of the province of the same name, but now much sunk in importance. It contains a large Christian population. When visited by Pococke and Norden, it was a quarter of a mile from the river; but it is now on the bank, and part of it has already been washed away by the stream. This is one of many proofs of the great changes that have taken place in the course of the Nile within a few years, and fully accounts for certain towns, now on the river, being laid down by ancient geographers in an inland position. It has been conjectured that *Girgeh* occupies the site of the ancient This or Teni.

At *Girgeh* there is a Latin convent or monastery, the superior of which is an European. It is the oldest Roman Catholic establishment now in Egypt, those of *Ekhmeem*, *Farshoot*, and *Tahta*, being the next in order of antiquity. Some consider that of *Negádeh* the most ancient. It was not from a Latin but from a Copt convent that *Girgeh* received its name, and *Girgis*, or *George*, as is well known, is the patron saint of the Egyptian Christians. Leo Africanus tells us that "*Girgeh* was formerly the largest and most opulent monastery of Christians, called after St. George, and inhabited by upwards of 200 monks, who possessed much land in the neighbourhood. They supplied food to all travellers; and so great was the amount of their revenues, that they annually sent a large sum to the patriarch of Cairo, to be distributed among the poor of their own per-

suasion. About 100 years ago a dreadful plague afflicted Egypt, and carried off all the monks of this convent, wherefore the prince of Men-sheeyeh surrounded the building with a strong wall, and erected houses within, for the abode of various workmen and shopkeepers. In process of time, however, the patriarch of the Jacobites (or Copts) having made a representation to the Sultan, he gave orders that another monastery should be built on the spot, where an ancient city formerly stood, and assigned to it only a sufficient revenue to enable it to maintain 30 monks."

Abydus may be visited from Girgeh, but it is a long weary ride of 12 miles, and it is far better to go from Bellianeh. The only place of importance between Girgeh and Abydus is *Bar-dées*, well known in the time of the Memlooks, who gave the title *El-Bardésee* to one of the principal Beys, hence called *Osman Bey el-Bardésee*. Farther to the S.W. is a town with old mounds, called *El-Beerbeh*—a name taken from the Coptic *Perpe*, "the temple," and commonly applied to ancient buildings.

(W.) *Bellianeh*, 8 m., has succeeded to an old town whose mounds mark its site. Its Coptic name is *Tpourané*. Donkeys can be procured here for going to Abydus, distant about 6 m., or 2½ hours.

EXCURSION TO ABYDUS.

The way lies across a very rich plain till the edge of the desert is reached, on which stands the modern village of *Arábat*, surnamed by the Arabs of *Madfoón* ("the buried"), from the ancient edifices that until lately lay covered with the desert sand all around.

Abydus, or **Thinis** (in Coptic *Ebôt*; in the hieroglyphics *Abood*, or Ab of the Mountain; called in the Harris papyrus, *Abood Sap Ooser*—Abydus, the land or region of Osiris), was one of the largest and most important cities in Upper Egypt. Strabo indeed

[*Egypt.*—Pt. II.]

says that, though in his time reduced to the state of a small village, it had formerly held the first rank next to Thebes—a position which was probably assigned to it as having been the birth-place of Menes, and the burial-place of Osiris. "There are many places," says Plutarch, "where his corpse is said to have been deposited; but Abydus and Memphis are mentioned in particular as having the true body; and for this reason the rich and powerful of the Egyptians are desirous of being buried in the former of these cities, in order to lie, as it were, in the same grave as Osiris himself."

Its ruins are on a grand scale, and of considerable antiquity; and, thanks to the recent excavations of Mariette Pasha, have been to a great extent cleared from their sandy shroud. Beginning at the S. end of the ruins, the first large edifice reached is the

Temple of Sethi I., father of Rameses II. This is the building called by Strabo the "Memnonium," and deservedly praised by him for the magnificence of its decoration. The plan of this temple is somewhat irregular, and it is difficult to determine the meaning and object of its various parts. In the outer court are some very fine sculptures which retain much of their colour. They show Rameses receiving blessings from Thoth, Anubis, Osiris, Horus, and other divinities. The *First Hall* has two rows of columns. The sculptures are in the peculiar intaglio which under the Ptolemies became such a poor art. Observe in the N.W. corner Rameses offering a golden statuette of himself to Osiris. The king is here represented as a very young man. On the columns are figures, supporting the royal oval, which have been taken by some authorities to represent the Phoenix. They occur also at Tel el-Yahodeh, Esneh, and some other places, and specimens are in the British Museum, and resemble a bat with human hands. In front of each is a star, and below the hieroglyph *neb* (lord).

The *Second Hall* has three rows of columns. Here are perhaps the best sculptures. They are in low relief. Observe at the N. end a picture of Sethi making an offering to Osiris of an image of Ma, the goddess of justice. This is perhaps the finest example of the art of the XIXth Dynasty. and may be considered the *chef d'œuvre* of Hi, who, as we know from inscriptions at Thebes, was chief sculptor to Sethi I. His coadjutor, Amen-nah-su, does not seem, to judge from the painting here, to have been an equally clever artist, and it is hardly possible to regret that this figure of Sethi has been wholly denuded of paint, and now appears only in the beautiful white marble from which it is cut. From the Second Hall seven short passages lead westward into as many *Vaulted Chambers*. The method of constructing the roofs of these chambers is very singular. They are formed of large blocks of stone, extending from one architrave to the other; not, as usual in Egyptian buildings, on their faces, but on their sides; so that, considerable thickness having been given to the roof, a vault was afterwards cut into it, without endangering its solidity. The whole was covered with hieroglyphics and sculptures beautifully coloured; and on the ceiling the ovals of the king remain, with stars and transverse bands containing hieroglyphics. A short passage on the W. side of the third vaulted chamber from the N. leads into a small hall supported by ten columns. Here the colour is extremely fresh, and the sculpture delicate. Observe Horus in his shrine on the E. wall. On the rt. of this hall as you enter are some other small chambers covered with very highly finished sculptures.

From the S. end of the Second Hall leads a narrow slightly ascending *Passage*, the ceiling and sides of which are covered with sculptures. Amid the stars and king's ovals with which the ceiling is decorated is an inscription commemorating the dedication of the temple. On the left or E. wall are four scenes. The first,

second, and fourth represent offerings made to Ammon, Horus, and Osiris. In the third Sethi and his son Rameses are represented standing in front of a tablet, on which are engraved the names of 130 divinities, which the text calls "the great and the small cycle of the divinities of the sacred places of the north and the south." The rt. or W. wall is divided into four scenes like the other, and in the one immediately opposite the tablet of divinities just mentioned is the

Tablet of Abydus, in which Sethi and Rameses are offering homage to 76 kings their predecessors, Sethi himself being included. From the beauty of the engraving, the perfect state of preservation in which it was found, and its historical importance, this is one of the most interesting monuments in Egypt. The list of these 76 kings begins with Menes and ends with Sethi I. It is arranged in three lines, but the last line consists entirely of the two names of Sethi. The tablet was discovered in 1865, and is conjectured by M. Mariette to be the original of the fragmentary one found in the temple of Rameses II. at Abydus, and now in the British Museum. Rameses copied the list made by his father. Mariette Pasha further supposes that the kings whose names are given on these two tablets, are those who had more particularly been connected with Abydus, either through having been born there, or having added to and embellished the city; just as the list of kings engraved by Thothmes III., in what is called the "Hall of Ancestors," taken from Karnak, and now at Paris, contains the names of those who had more particularly benefited Thebes.

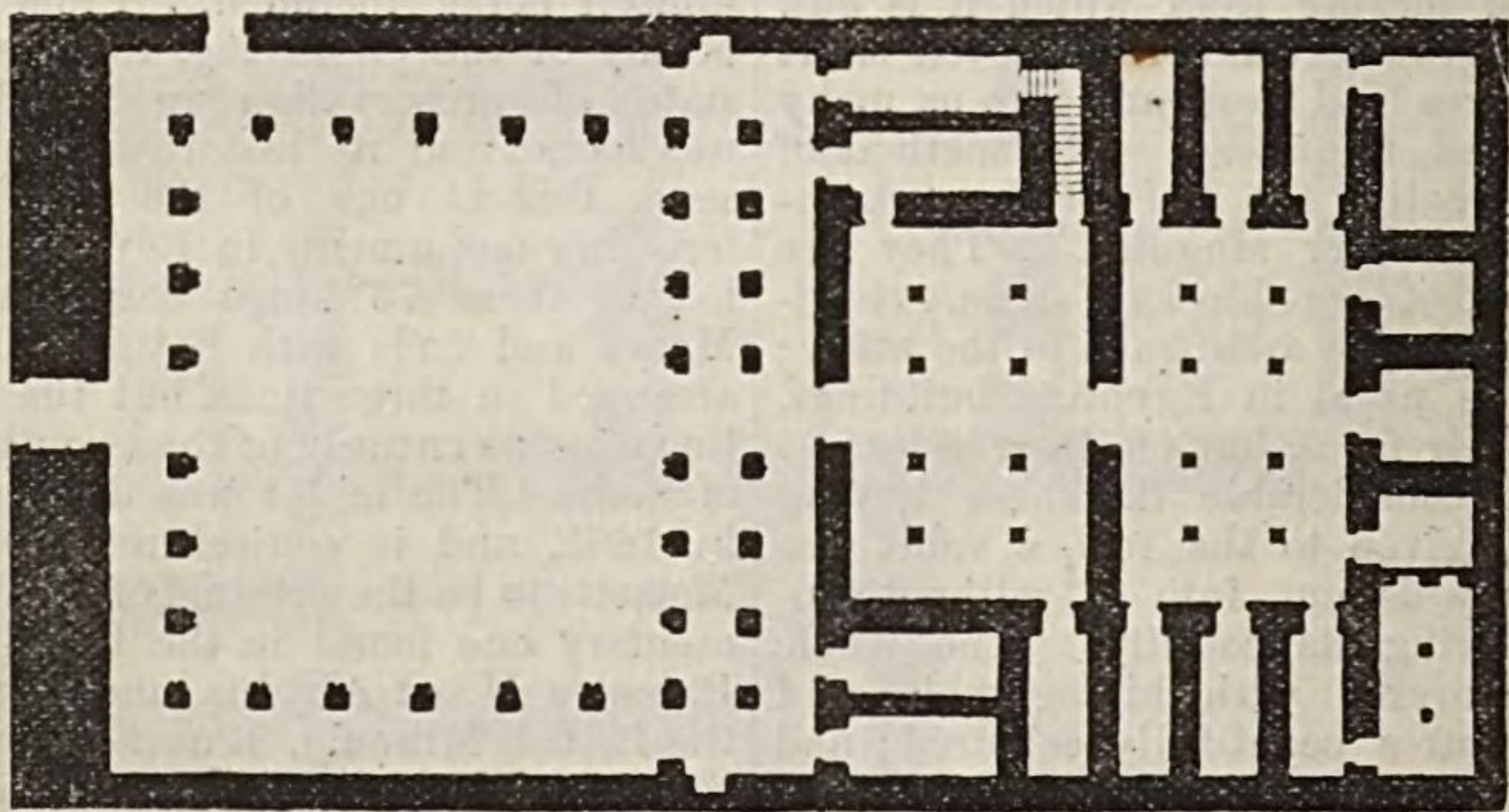
In a chamber opening to the W. from the passage containing the tablet, is a picture of Sethi assisting his son, Rameses, here represented as a boy, to catch a wild bull. In spite of the conventional proportions, this picture is full of spirit. Other pictures show the young Rameses sacri-

Triumphal
figure
 ficing, and in one curious scene he is apparently fowling, assisted by a number of divinities.

There are various other smaller columnar halls and chambers to the S., many of them covered with highly-finished painted sculptures. The *motif* of these pictures is the same here as in all the temples of the Pharoanic period, viz., the king adoring the divinity of the place. In the vaulted chambers of this temple the paintings represent in successive order the different ceremonial observances. The king on entering the chamber, round which were placed in their shrines the statues of different divi-

nities, turned to the right, and opening each shrine in succession, offered incense to the divinity, removed the covering which enveloped it, placed his hands on it, sprinkled perfume on it, and then re-covering it, passed on to the next shrine, and so round the chamber.

Temple of Rameses II.—This temple lies a short way across a high mound to the N. It is dedicated, like that of his father Sethi, to Osiris. The materials of which it was composed were of unusual richness, the walls of one chapel being lined with oriental alabaster, and covered, so far as can be



TEMPLE OF RAMESES II.

gathered from the few fragments that remain, with very fine sculptures richly painted. It was from a wall of this temple that the mutilated tablet of Abydos referred to above was taken. It was first discovered by Mr. Banks in 1818; and having been carried away by M. Mimaut, the French Consul-general, and sold in Paris, is now deposited in the British Museum.

This temple is scarcely inferior in extent to the first, but has suffered much more at the hands of the destroyer. A great court, surrounded by Osiride figures, opened into the inner chambers, by a magnificent doorway of red and black granite. On either doorpost are sculptured long

cartouches, in which the many names and titles of Rameses II. are summed up, the whole appropriately supported below by a figure of Ma, the goddess of justice. The entrance to the court is from the E., where a similar gateway of red granite has the same sculptures. The walls rise to a height of 8 ft. in places, and are covered with processions, among which may be found some pictures of fat cattle. The remaining sculptures, though they retain much colour, are uninteresting, being merely repetitions of the scenes in the other temple, in a style of art slightly inferior.

Site of Thinis.—Continuing still

in a N. direction, we reach a large crude-brick enclosure. This probably marks the site of Thinis, the cradle of the Egyptian monarchy, and the place where was situated the tomb of Osiris, a sanctuary as venerated by the ancient Egyptians as the Holy Sepulchre by Christians. Inside this enclosure is a mound called the *Kóm es-Sultán*. It is not a natural tumulus, but is formed by the heaping up of tombs in successive ages one upon another; and M. Mariette thought with great probability that these may be the tombs of the rich Egyptians of whom Plutarch speaks, as coming from all parts of the country to Abydos to be buried near Osiris. He looked forward, moreover, with some hope, to the possibility of finding in the rock at the base of this mound the famous tomb of Osiris itself.

The necropolis of Abydos has furnished a large proportion of the *stelæ* and other objects of interest in the museum at Cairo. The tombs are principally of the VIth, XIIth, and XIIIth Dynasty periods. Those of the XIIIth Dynasty are often small pyramids of crude brick with the centre hollowed out. Many of the tombs of the VIth Dynasty are vaulted, and present instances of the true arch.

When the *Kóm es-Sultán* has been traversed in a northerly direction, the first of two very singular and interesting crude-brick buildings is reached. It consists of an enormous fort, surrounded with double walls, which stand 12 ft. apart; the interior space being plastered and whitewashed. The outer face of the inner wall is furnished with massive square buttresses. The height of each wall averages 40 ft., but must originally have been much greater. The length of the whole building is 410 ft., and the breadth about 220. This is one of the old fortresses of Egypt. Under the flooring an enormous number of ibis mummies have been found, each interred in an earthenware jar.

Coptic Monastery of Amba Musáss.

—About $\frac{1}{4}$ mile N. is another, and from the exterior, very similar building, rising, like a Norman castle, from the sands of the desert. It contains a Coptic dayr, or monastery, with a church, of great antiquity and interest.

The Church, which is constructed of ancient dark-red burnt bricks, is dedicated to Amba Musáss, who is represented in a picture within as an aged white-bearded hermit. It is still surmounted by no less than 23 domes, and consists of three transseptal aisles, of which that to the E. is separated from the others by carved and highly-coloured wooden screens, and divided by walls of solid masonry into different heykels (chancels), in each of which is an altar. Each heykel ends flat, and is pierced by niches. The arches and piers which support the whitewashed domes are constructed of dark-red and yellow bricks, which have an excellent effect. The arches are round. To the N.W. of the three main aisles are domed chapels, some of which are in ruins. In one of these is the tank for the water blessed at the *Eed el-Ghitás* on the Eve of the Feast of the Epiphany. The baptismal font of stone still exists, and in one of the heykels is a very ancient brass candlestick. On 2 of the altars are flat, oblong boards of wood with incised crosses and *Ἰησοῦς Χριστὸς Υἱὸς Θεοῦ* in monogram. There are several pictures in monogram of no great antiquity, and a few MS. service-books on cotton paper. Hard by Amba Musáss are the massive crude-brick walls, apparently of another dayr, called *Hôsh Roomi*. The walls of these two edifices evidently date from ancient Egyptian times, and are of the same general construction as the huge crude-brick edifice already alluded to as marking the site of Thinis.

The visitor who has time should proceed beyond the dayr some distance along the road towards Girgeh, for the sake of the fine *View* of the mountains which surround this seat of the most ancient civilisation the world has seen. Many tombs appear

to have been opened in the face of the cliffs, and to one, at the N. end of the amphitheatre of hills, a road leads, bordered by walls as at Beni Hassan.

The reservoir mentioned by Strabo, which was cased with large stones, may perhaps be traced on the E. of the ancient town; and it was to this that a canal, called *Pan Abdu*, in the hieroglyphic text, brought the water from the Nile, passing, as does the present canal, through the grove of Acanthus.

From Abydus, a road leads to the Great Oasis, ascending the Libyan chain of mountains nearly due W. of the town. Another road runs to the same Oasis from El-Kalaat, a village farther to the S. of Samhood, which is the one taken by those who go from and to Farshoot, and other places in this part of the valley; the ascent and descent being so much more easy than by the mountain road, or path, to the W. of Abydus (*see Rte. 17*).

(*E.*) On the opposite bank stood *Lepidotum*, so called from the worship of the fish *Lepidotus*; but its exact position is unknown, though a place of some size and importance, and mentioned by Ptolemy as one of the large cities of Egypt.

(*W.*) *Samhood*, inland, occupies the site of an ancient town, called in Coptic *Semhóout*, or *Psenhóout*; for though placed more to the N. in the Coptic MSS., it is evident this name can only apply to the modern town of Samhood, whose mounds sufficiently indicate its antiquity.

(*E.*) About the district of *Sherg el-Khayam* the Nile makes a considerable bend, but resumes its general course, about N. and S., near *El Hamra*.

(*W.*) *Farshoot*, 18½ m., derives its name from the Coptic *Bershóout*. It is a good-sized village with a large sugar-factory belonging to the Khe-dive. In Pococke's time Farshoot

was the residence of the great sheykh, who governed nearly the whole country on the W. bank; but he had already lost much of his authority, and had great difficulty in collecting his revenues. The inhabitants are descendants of the Howára tribe of Arabs, who for several years enjoyed undisturbed possession of the soil, under the government of their own sheykhs. They lost their independence under their last sheykh, Hammam, who with an army, said to have consisted of 36,000 horsemen, was entirely defeated by Mohammed Bey. The family still remain, but they are now like the other peasants.

The Howára were always famed for their skill in breeding and managing horses; the name Howáree, like Fárés, signifies a "horseman," and is still applied to the native riding-masters and horsebreakers of Egypt. The Howára breed of dogs was not less noted in Upper Egypt than that of the horses; some of which are still found about Erment, Bairát, and other places, mostly used for guarding sheep; and their rough, black, wire-haired coats, their fierce eye, their size, and their courage, in which they differ so widely from the cowardly fox-dog of Egypt, sufficiently distinguish them from all other breeds of the country. Nor have the people the same prejudice against dogs as in Lower Egypt; and indeed the inhabitants of Upper Egypt have generally much fewer scruples on this point than other Moslems, being mostly of the sect of Málekee, who view the dog with more indulgent feelings.

The W. bank of the Nile in the whole of this district, which is called *Hamram*, is remarkably rich and fertile; and the beauty of the landscape is much increased by the large groves of palm-trees and acacia which line the bank.

(*W.*) The next town or village of any size, after Farshoot, is *Bajoóra*. It lies a short distance inland, but it has a *port* called Sahel-Bajoóra, on the river. Here is a large sugar-factory well worth a visit. It is locally

called, like everything else in Egypt worked by steam, *El Baboor*, an Arab corruption of the French "le vapeur." Beyond, at the southern extremity of the bend of the river, are How and Kasr es-Syád, on opposite sides of the river. Here the river takes a very long curve; and as it runs from Keneh to How its course is S.W., so that the former stands about 9' of latitude more to the N. than How, though higher up the stream. A similar deviation from its course does not occur again, except in the vicinity of Derr in Nubia, and at the great bend of the river above Dongola, which was formerly called the *αγκῶνες* or elbows of the Nile.

(W.) *How*, 8 m., in Coptic *Hô*, *Hou*, or *Ano*, occupies the site of *Diospolis Parva*. Among the usual mounds of rubbish are the foundations of a sandstone temple with sculptured figures. Behind the village is a Coptic Dayr. About a mile to the S., at the edge of the desert, are other mounds and the remains of buildings.

(E.) At *Kasr es-Syád*, or "the Sportsman's Mansion," on the opposite bank, are the mounds of the ancient *Chénoboscion*, in Coptic *Senesêt*. It was famous for its geese, which were fed there in great numbers; and it was from this circumstance that it borrowed a name which was probably a translation of the original Egyptian. Turkeys seem now to have taken their place; and after Akhayseh, Ayserát, and Girgeh, they are most abundant at Kasr es-Syád. The fine bold bluff which here rises abruptly from the river is called *Gebel Tookh*.

(E.) About a mile beyond the eastern mouth of the canal of Kasr es-Syád, not very far from the high road, are some tombs of the VIth Dynasty period. Within them the agricultural and other scenes common to the tombs of Egypt may still be traced on the walls, and some indeed in a very good state of preservation. Many are covered with Coptic ex-votos worth studying.

The eastern chain of hills here approaches close to the river for the last

time before reaching Thebes, and the western or Libyan range, of far bolder and more striking outline, is soon seen advancing on the right.

(E.) *Deshneh*, a good-sized village, with a well-supplied market on Sundays. Sand-grouse may often be found in the neighbourhood among the *hilfeh* grass.

The isle of *Tabenna* was somewhere on the W. bank, between Diospolis Parva (How) and Tentyris. In Coptic it was called *Tabenneci* or *Tabennése*. Champollion supposes the name to signify "abounding in palm-trees," or "the place of flocks;" and the termination *ési* to refer to the goddess Isis. In Arabic he says it is called Gezeeret el-Gharb, "the Isle of the West." It was here that, about A.D. 356, St. Pachôm (Pachomius) built a monastery, occupying "the vacant island of Tabenne," as Gibbon says, with "1400 of his brethren."

(E.) *Fow*, inland, on the E. bank, marks the site of *Bopos*, in Coptic *Phboou*.

About $\frac{1}{2}$ m. from the river are the ruins of the

(W.) **Temple of Denderah**, to the N. of the modern village of that name. The usual practice is to moor the dahabeeyeh to the E. bank at the nearest spot for reaching Keneh, a short distance farther S. and inland, then cross the river in the boat and ride on donkeys to Denderah; but, by those who can walk, the ruins are more easily reached from a point N. of Keneh.

The name of *Tentyris*, or *Tentyra*, in Coptic *Tentoré*, or *Nikentore*, seems to have originated in that of the goddess Athor, or Aphrodite, who was particularly worshipped there; and that the principal temple was dedicated to this goddess we learn from the hieroglyphics, as well as from a Greek inscription on the front, of the time of Tiberius, in whose reign its magnificent portico was added to the original building. *Tentyra* is probably taken from *Téi-n-Athor*, the abode of Athor, or Athyr. The name

W. J. L. L.

Athor is also a compound word, "Tei (or Thy), Hor," signifying "the abode of Horus;" which agrees with what Plutarch says, when he calls Athor "Horus' mundane habitation." The hieroglyphics, too, represent the name of the goddess by a hawk (the emblem of *Horus*) placed within a *house*.

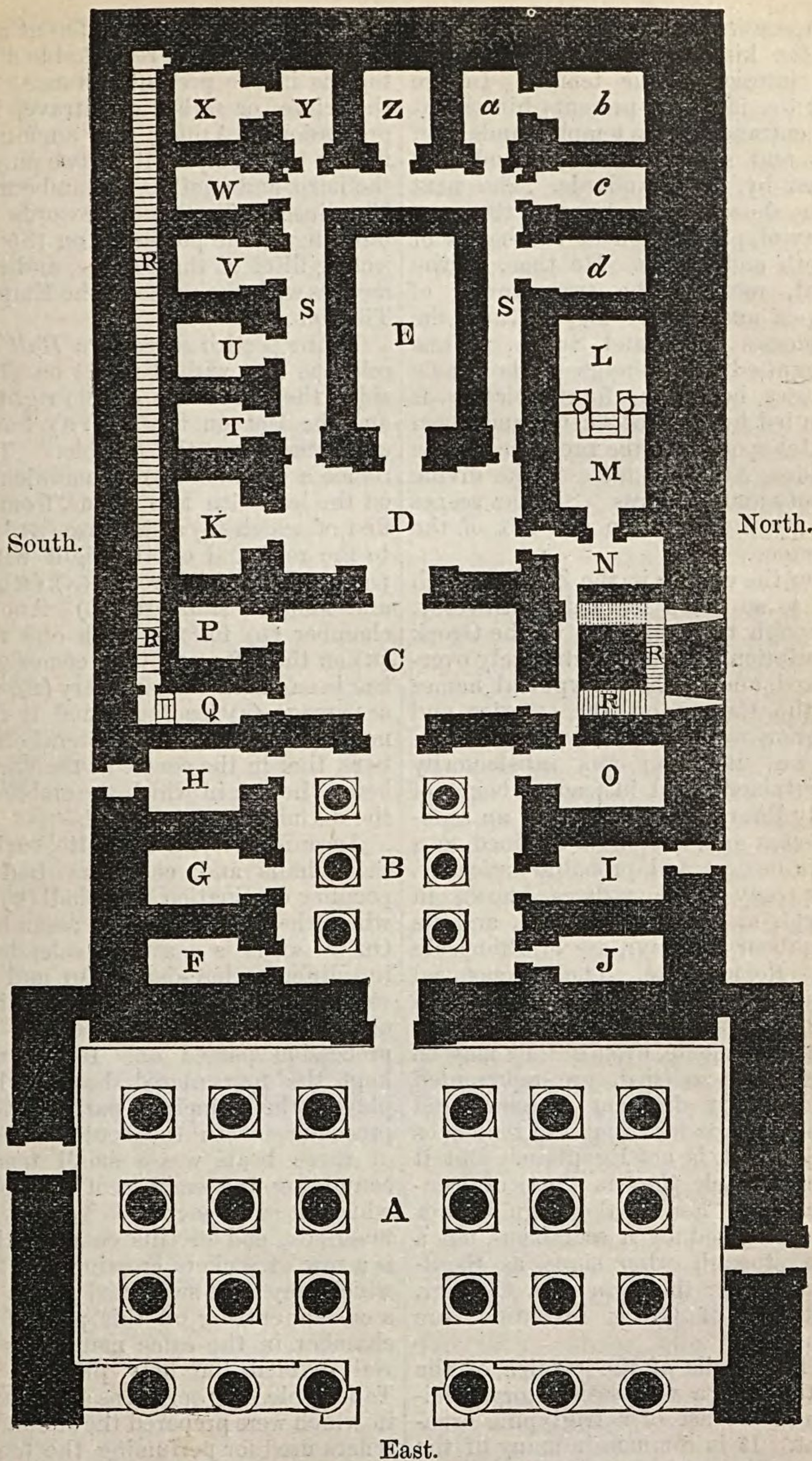
Egyptian sculpture had long been on the decline before the erection of the present temple of Denderah; and the Egyptian antiquary looks with little satisfaction on the graceless style of the figures, and the crowded profusion of ill-adjusted hieroglyphics, that cover the walls of this as of other Ptolemaic or Roman monuments. But architecture still retained the grandeur of an earlier period, and though the capitals of the columns were frequently overcharged with ornament, the general effect of the porticoes erected under the Ptolemies and Cæsars is grand and imposing, and frequently not destitute of elegance and taste.

These remarks apply very particularly to the temple of Denderah; and from its superior state of preservation it deserves a distinguished rank among the most interesting monuments of Egypt. For though its columns, considered singly, may be said to have a heavy, perhaps a barbarous, appearance, the portico is doubtless a noble specimen of architecture; nor is the succeeding hall devoid of beauty and symmetry of proportion. The preservation of its roof also adds greatly to the beauty, as well as to the interest, of the portico; and many of those in the Egyptian temples lose their effect by being destitute of roofs. Generally speaking, Egyptian temples are more picturesque when in ruins than when entire; being, if seen from without, merely a large dead wall, scarcely relieved by a slight increase in the height of the portico. But this cannot be said of the portico itself; nor did a temple present the same monotonous appearance when the painted sculptures were in their original state; and it was the necessity of relieving the large expanse of flat wall which led to this rich mode of decoration.

The building of the temple of Denderah was begun in the reign of the 11th Ptolemy, and completed in that of the Emperor Tiberius, but the sculptures and decorations were not finished till the time of Nero. The names of the Cæsars are numerous. In the portico may be distinguished those of Tiberius, Caligula, Claudius, and Nero. On the former front of the temple, now the back of the *pronaos*, or portico, are those of Augustus and Caligula. This was, in fact, the original extent of the building, and it was previous to the addition of the portico that it was seen by Strabo. The oldest names are of Ptolemy Cæsarion, or Neo-Cæsar, son of the celebrated Cleopatra by Julius Cæsar, and of his mother. The *Portrait of Cleopatra* and that of her son are on the back wall of the exterior. Neither her features (which may still be traced) nor her figure correspond with her renowned beauty. But the portrait is interesting, from being the contemporary representation of so celebrated a person; and, judging from Greek gems, it seems to bear some general resemblance to the original; allowance being made for the Egyptian mode of drawing and the want of skill of the artist, who probably never saw the queen, and copied her portrait from some other imperfect picture.

Description of the Temple.—Like all Egyptian temples, it stands in the centre of a large crude-brick enclosure, the height and thickness of whose walls prevented anything that took place inside being seen or heard. From an isolated stone pylon, bearing the names of Domitian and Trajan, a dromos leads up to the entrance.

The *Portico* or *pronaos* (A) is a magnificent hall supported by 24 columns. Between the first line of columns on either side of the entrance stretches a high stone screen. In each of the side-walls is a small doorway, which served for the passage of the priests and acolytes bearing offerings. The main entrance was reserved for the king. Immediately on the right after entering the hall are four pictures,



TEMPLE OF DENDERAH,

representing the ceremonies observed by the king before penetrating into the interior of the temple. In the first the monarch presents himself at the entrance of the temple, sandals on foot and sceptre in hand, and preceded by five standards. The next scene shows him undergoing the ceremony of purification at the hands of Thoth and Horus. He then, in the third, receives the two crowns of Upper and Lower Egypt from the goddesses Wati and Suvan. Thus recognised as sovereign of the whole country, he, in the fourth picture, is seen led by Maut of Thebes and Toom of Heliopolis into the presence of the goddess Athor, to taste of the divine beauty and goodness. Similar scenes occupy the walls on the left of the entrance.

On the ceiling is the *Zodiac*, which led to so much learned controversy. Through the assistance of the Greek inscription, which was strangely overlooked, and the hieroglyphical names of the Cæsars on the exterior and interior walls, which were then unknown, its date was satisfactorily ascertained; and instead of being of early Pharaonic time, or of an antediluvian age, it is now confined to a more modest and probable antiquity. The only three zodiacs known in Egypt, at Denderah, Esneh, and its neighbour Ed-Dayr, are of Ptolemaic or of Roman date. The astronomical subjects on the ceilings of the tombs of the kings, and other ancient Egyptian monuments, even if they may be considered zodiacal, are represented in a totally different manner; and we may be certain that the zodiac, as we know it, is not Egyptian. But it is remarkable that in those of Denderah and Esneh the sign Cancer is represented by a scarabæus, not a crab; though other signs, as Sagittarius under the form of a Centaur, evidently of Greek invention, are admitted.

The details of the cornice of the portico offer a very satisfactory specimen of the use of a triglyphic ornament. It is common in many of the oldest Pharaonic temples, though ar-

ranged in a somewhat different manner, and without so remarkable a me-
tope as in the present instance. On the frieze, or rather architrave, is a procession to Athor; and among the figures that compose it are two playing the harp, and another the tambourine. The inscription which records the building of the portico is on the projecting fillet of the cornice, and commences with the name of the Emperor Tiberius.

To the portico succeeds a *Hall* of 6 columns (B), with 3 rooms on either side; the centre one on the right (I), and the last on the left (H), having entrances from the outside. Then comes a chamber (C) communicating on the left with two rooms, from the first of which (Q) a staircase (P) leads to the roof, and on the right with a passage leading to 3 rooms (N), (M), (L), and another staircase (R.) Another chamber (D) follows, with one room (K) on the left; and then comes what has been called the sanctuary (E), with a passage (S) leading round it communicating with several lateral chambers, that in the centre at the end (Z) being the one in which the emblem of the divinity was preserved.

According to M. Mariette, each of these halls and chambers had its peculiar destination. The hall (B) was where the processions first assembled. On its walls is a sort of calendar of the different fête-days. (C) and (D) were annexes of (B), containing altars at which prayers were said as the procession passed on. In (E) were kept the four sacred boats, which played the principal part in these processions. In the centre of each of these boats was a small temple, containing the emblem of the god to which it was sacred. Toward the innermost end of this chamber there is a row of sockets crossing the floor which may have supported pillars and a curtain cutting off this part of the chamber in the same manner as the veil divided the holy place in the Tabernacle. (F) served as a laboratory in which were prepared the oils and essences used for perfuming the temple and statues. (G) was where the fruits

of the soil intended for offerings were collected and consecrated. (H) and (I) were passages through which were brought in the offerings from Upper and Lower Egypt respectively. (J) was the treasure-chamber. All the scenes on its walls represent the king consecrating and offering different objects in gold and silver. In (K) were deposited all the sacred vestments. The chambers (L), (M), (N), (O), (P), and (Q), and the small temple on the terrace, were especially devoted to the celebration of the festival of the New Year, marked by the appearance of the star Sirius. A steep passage leads out of the chamber (N) to a vault which was probably a place of concealment for the treasures of the temple. On the walls of the two staircases (R) are pictured the details of the processions that took place on this occasion. At the head marches the king; behind him are 13 priests bearing standards surmounted with the emblems of various divinities. The procession first mounted the northern staircase, and stopped at the little hypæthral temple above mentioned, each of whose 12 columns was dedicated to one of the months of the year; it then descended by the southern staircase. The rest of the temple was more particularly devoted to divine worship. The corridor (S) is covered with the usual scenes, representing the king making offerings to various divinities and receiving some gift in return; each scene being accompanied by an explanatory text. The chamber (T) was dedicated to Isis; (U) to Osiris restored to life; (V) to Osiris-Onophris vanquishing his enemies under the form of crocodiles; (W) to the same god under the form of Hor-sam-to. In (X) and (Y) Athor was especially worshipped as the divinity who received and gave fresh life to the sun each day. In (Z) the same goddess was adored under her general titles, and in a niche in the wall, which the king alone might enter, was preserved her mysterious emblem, a great golden *sistrum*. The remaining chambers (a), (b), (c), and (d) were dedicated to Pasht and other divinities.

In the thickness of the walls and foundations are arranged long narrow passages without openings of any kind. Admittance to them could only be obtained by moving, by some mechanical contrivance, the stone which concealed the entrance. Here were probably concealed the statues in precious metals, and the other objects of value used in the service of the temple.

Mention has already been made of the small *Temple on the Roof*. It is dedicated as a whole to the local Osiris of Denderah, and its six chambers are appropriated to the different forms of that divinity worshipped in each of the 42 nomes into which ancient Egypt was divided: the three chambers on the N. to the northern nomes, and the three on the S. to the southern nomes. In the second chamber on the S. side was the planisphere or zodiac which is now in Paris.

Other Buildings:—The *Chapel of Isis* was, according to Strabo, behind the temple of Venus, and this observation agrees remarkably well with the size and position of the small temple of that goddess: consisting, as it does, merely of 1 central and 2 lateral adyta, and a transverse chamber or corridor in front; and it stands immediately behind the S.W. angle of that of Athor. It is in this temple that the cow is figured, before which the Sepoys are said to have prostrated themselves when our Indian army landed in Egypt in 1800. Much has been thought of this; but the accidental worship of the same animal in Egypt and India is not sufficient to prove any direct connection between the two religions.

To the temple of Isis belonged the other *pylon*, which lies 170 paces to the eastward, and which, as we learn from a Greek inscription on either face of its cornice, was dedicated to that goddess in the thirty-first year of Cæsar (Augustus); Publius Octavius being military governor, or præfect, and Marcus Claudius Postumus commander-in-chief. The same inscrip-

tion is repeated on the E. side of the same gateway.

Ninety paces to the N. of the great temple of Athor is another building, consisting of 2 outer passage-chambers, with 2 small rooms on either side of the outermost one, and a central and 2 lateral adyta; the whole surrounded, except the front, by a peristyle of 22 columns. The capitals ornamented, or disfigured, by the representations of a Typhonian monster, have led to the supposition that it was dedicated to the Evil Genius; but as the whole of its sculptures refer to the birth of the young child of Athor, it is evident that it appertains to the great temple of that goddess who is here styled his mother. The monster, moreover, has nothing to do with Typhon, but is the god called in the hieroglyphics *Bes*, patron of mirth and the dance, and, as such, his image figures frequently on various articles of the toilette-table. These temples were styled by Champollion the *mammeisi*, or "lying-in places," set apart for the *accouchement* of the goddess, and where the third member of the triad, worshipped in the adjoining temple, was born.

About 230 paces in front of the pylon of Athor is an isolated *hypæthral building*, consisting of 14 columns, united by intercolumnar screens, with a doorway at either end; and a short distance to the S. are indications of an ancient reservoir. A little to the N.E. of it are other remains of masonry; but the rest of the extensive mounds of Tentyris present merely the ruins of crude-brick houses, many of which are of Arab date.

Five hundred paces S. of the pylon of Isis is another crude-brick enclosure, with an entrance of stone, similar to the other pylons, bearing the name of Antoninus Pius. Over the face of the gateway is a singular representation of the Sun, with its sacred emblem the hawk, supported by Isis and Nephthys. These two "sister goddesses" represented "the beginning and the end," and were commonly introduced on funereal

monuments, Isis on one side, Nephthys on the other, of the deceased; which might lead us to suppose this enclosure to have been used for sepulchral purposes. The area within it measures about 155 paces by 265; and at the S.E. corner is a well of stagnant water.

The *Town of Tentyris* stood between this and the enclosure that surrounded the temples, extending on either side, as well as within the circuit of the latter; and on the N.W. side appear to be the remains of tombs. They were, probably, of a time when Tentyris ceased to be a populous city, and when a deserted part of it was set apart for the burial of the dead.

In the limestone mountains S.S.E. of Denderah are some old quarries, and a few rude grottos without sculpture; and in the vicinity is a hill, about a mile to the N.W. of them, in which are sunk numerous tombs of the inhabitants of Tentyris.

In the desert near Denderah are numerous primitive stones, evidently rounded by rolling, and which, from their number and the extent of the space they are scattered over, could not have been brought by the hand of man; though many have been subsequently arranged in lines for some purpose. They are of granite, porphyry, and other primitive substances, which are only found in the interior of the opposite eastern desert; and if not brought by man, they must have been carried *across* the present bed of the river and *up* the slope of the western desert, by a rush of water coming from the valley which opens upon Keneh, and which, rising in the primitive ranges, has cut its way through the secondary hills that border the valley of the Nile. They are therefore worthy the attention of the geologist.

Between the town and the edge of the sandy plain to the S. is a low channel, which may once have been a canal; and it is not improbable that it was to this that the Tentyrites

owed their *insular* situation mentioned by Pliny.

The Tentyrites and the Crocodile.—The Tentyrites were professed enemies of the crocodile; and Pliny relates some extraordinary stories of their command over that animal. The truth, indeed, of their courage, in attacking so formidable an enemy, appears to have been satisfactorily ascertained; and Strabo affirms that they amused and astonished the Romans by their dexterity and boldness, in dragging the crocodile from an artificial lake, made at Rome for this purpose, to the dry land, and back again into the water, with the same facility. Other writers mention the remarkable command they had over the crocodile; and Seneca accounts for it by the contempt and consciousness of superiority they felt, in attacking their enemy; those who were deficient in presence of mind being frequently killed.

The crocodile is, in fact, a timid animal, flying on the approach of man, and, generally speaking, only venturing to attack its prey on a sudden; for which reason we seldom or never hear of persons having been devoured by it, unless incautiously standing on the sloping shore of the river, in shallow water, where, by the immense power of its tail, it is enabled to throw down and overcome the strongest man; who, being carried immediately to the bottom of the river, has neither the time nor the means to resist. Pliny, like other authors, has been led into a common error, that the sight of the crocodile is defective under water, which a moment's consideration (without the necessity of *personal* experience) should have corrected; for it is at least reasonable to suppose that an animal living chiefly on fish should, in order to secure its prey, be gifted with an equal power of sight; and that of fish cannot be said to be defective. But Herodotus affirms that it is totally "blind under water." Its small eye is defended by the nictitating membrane, which

passes over it when under water. It has no tongue, and moves the *lower* jaw like other animals; though, from its frequently throwing up its head, at the same time that it opens its mouth, it has obtained the credit of moving the *upper* jaw. Another error respecting it is its supposed inability to turn; but it is better not to trust to this received notion, as it can strike its head with its tail. It is, however, a heavy and unwieldy animal; it cannot run very fast, and is usually more inclined to run from, than at, anybody approaching it. No one, however, should go into the river from a sandbank where crocodiles abound; but there is little or no danger in bathing in deep water. One or two of these animals may still sometimes be seen on the sandbank in the middle of the river, opposite the landing-place for Kenah.

The hatred of the Tentyrites for the crocodile was the cause of serious disputes with the inhabitants of Ombos, where it was particularly worshipped; and the unpardonable affront of killing and eating the god-like animal was resented by the Ombites with all the rage of a sectarian feud. No religious war was ever urged with more energetic zeal; and the conflict of the Ombites and Tentyrites terminated in the disgraceful ceremony of a cannibal feast, at which (if we can believe the rather doubtful authority of Juvenal) the body of one who was killed in the affray was eaten by his triumphant adversaries.

(W.) At *Taramseh* is a ferry to

(E.) **Kenah**, 29½ m. The chief town of the province. (Pop. 15,400.) A large and important town situated on the banks of a canal about 2½ m. from the Nile. It stands on the site of *Cænopolis*, or *Neapolis*, "the New City" (the *Newtown* of those days), but boasts no remains of antiquity. There are baths, and a good bazaar with several Greek shops. The market is held every Thursday. Excellent dates from the Hegaz are sold at Kenah. They are in drums, or small

boxes, and are thus preserved in a soft state. They are put in whole like Smyrna figs; not broken up into a mass like the *Agweh* of Cairo. To one of these processes Pliny alludes, when he says, "Thebaïdis fructus ex-templo in cados conditur." Keneh has succeeded Coptos and Koos as the emporium of trade with the Arabian coast, which it supplies with corn, carried by way of Kosseir to Emba (Yambo) and Jeddah. It is noted for its manufacture of porous water-jars and bottles, the former called in Arabic *zeer*, the latter *koolleh* and *dórak*, which are in great request throughout Egypt. The clay used for making them is found to the northward of the town, in the bed of a valley, whose torrents have for ages past contributed to the accumulation, or rather deposit, of this useful earth: which, with the sifted ashes of *hilfeh* grass in proper proportions, is the principal composition.

At Keneh is a large colony of *ghawázee* (sing. *gházeeeyeh*). These dancing-girls are often erroneously called *almehs*, the *almeh* being a female professional singer, while the *gházeeeyeh* is a dancer, and a much more disreputable character. They are to be met with in most of the large villages and towns of Egypt. Many travellers have raved about the beauty of those *ghawázee*, and the gracefulness of their dance; but the real truth is that nine-tenths of them are ugly and repulsive, and their dance inelegant when kept within the bounds of outward decency, and disgusting when allowed full swing.

The direct road to Kosseir, on the Red Sea, goes from Keneh. (See Rte. 12.)

(W.) The ancient village of *Pampanis*, the next mentioned by Ptolemy after Tentyris, stood inland. Some suppose it to have been at *Ed-Dayr*, opposite *Benoot*, whose name also shows it to be the successor of an ancient town. But *ed-Dayr* cannot occupy the site of *Pampanis*, if Ptolemy be correct, as he places it 5' more to the S. than Apollinopolis Parva (Koos), and nearly at two-

thirds of the distance from Tentyris to Thebes. The latitude he gives of that village, as well as the position of Apollinopolis, require *Pampanis* to be much farther S.; and taking the proportion of the distances he gives, it should have stood at *Mensheeyeh* or *Negádeh*.

(W.) *Balláseh* is well known for its manufacture of earthen jars, which from this town have received the name of *Ballásee*, and are universally used in Egypt for the purpose of carrying water. When full they are of great weight; and one is surprised to find the women able to bear them on their heads, while admiring their graceful gait as they walk with them from the river. The same kind of jars are used like some amphoræ of the ancients, for preserving rice, butter, treacle, and oil, and for other domestic purposes: and large rafts made of *ballásee* jars are frequently floated down the Nile, to be disposed of in the markets of the metropolis.

Near *Balláseh* should be the site of *Contra Coptos*.

(E.) *Kobt*, or *Koft*, the ancient *Coptos*, is a short distance from the river, on the E. bank. In Coptic it was styled *Keft*, and in the hieroglyphics *Kobthor*:—a name recalling the Caphtor of Scripture.

It is historically one of the most interesting places in Upper Egypt, for it would seem as if the whole country takes its name from it. It has been ingeniously conjectured that the revival of the monarchy under the XIth Dynasty was much furthered by the wealth derived from trade with Arabia and the Red Sea; trade which must have passed through *Koft*, and is specially described, in an inscription of that period, on the rocks in the valley of *Hammamát*, in which "the perfumed gums collected by the desert chiefs" are mentioned: and that, perhaps, in this way Upper Egypt first became known to the foreign nations of antiquity—the kings of Upper Egypt,

the legitimate line, as distinguished from the Hyksos and the Shemitic invaders of Lower Egypt, being called kings of Kopt. The inhabitants are called Kubtee, or Gubtee, a name given by Arabs to all Copts throughout Egypt. If, as has been conjectured, though on somewhat slender grounds, the religious system of the ancient Egyptians, with its idea of one superior and invisible god, manifested through his attributes in other and inferior gods, is not of true Egyptian origin, but came across the Red Sea from the coasts of Arabia, then it may have been from Koft that the worship of Amen under his various names and attributes was first introduced into Egypt. Amen is often referred to in the old writings as "Hak Punt," the Lord of Punt or Pount, a name anciently applied to the "holy land" of Hadramaut; and the god Khem is denominated "of Coptos," in an inscription made at Konosso in the First Cataract by king Mentuhotep, of the XIth Dynasty. It was the same king who, according to the inscription in the valley of Hammamát, ordered wells to be dug on the road through the desert, between Koft and the Red Sea. Koft was certainly later on the headquarters of the religion of Egypt, for in the early ages of Christianity, and especially during the Diocletianic persecutions, the Christians of Koft acquired the name now universally applied to their descendants throughout the country.

Koft is the scene of a very curious legend (translated in 'Records of the Past,' iv. 129), preserved in a papyrus in the Boolak Museum. Its true meaning is not very clear, but Setnau, who is supposed to have been one of the numerous sons of Rameses II., is represented in it as receiving from Ahura, a ghost, the account of a voyage from Memphis to Koft, where her son, and she herself, are successively drowned and are buried. Her husband and brother, Ptah-nefer-ka, goes back with a magic book he had discovered in the "midst of the river of Coptos," and afterwards Setnau

comes to Koft, and celebrates the funeral rites of Ahura and her son Merhu, in the necropolis there, "at the south-east corner of the place called Pe-he-mato." In the papyrus mention is made of the worship of Isis and Harpocrates at Koft. Mr. Harris found here an inscription of the 8th year of Trajan, containing a dedication to Isis. Elian relates a story of the respect paid by scorpions to her temple. She was here supposed to have received the news of the death of Osiris, and Plutarch adds that the name "Coptos," signifies, in consequence, mourning; a curious assertion, when we remember, that though the native name of Egypt was *Kam*, blackness or sorrow, Plutarch was probably ignorant of it, and in giving this meaning to Coptos, made just such a mistake as might be expected. An ass is said by the same author to have been annually thrown from a cliff by the Coptites, to show their hatred of Typhon, but the nearest mountains are a long way from the town.

The remains of its old wall are still visible, and even the towers of the gateway, which stood on the E. side. The ruins are mostly of a late epoch: the names on the fallen fragments of masonry that lie scattered within its precincts, or on those employed in building the Christian Church, being of different Cæsars. A granite pillar and several other blocks of stone bearing the oval of Thotmes III., show that some monument existed at Coptos of a very remote date, to which the Roman emperors afterwards made additions; and on a stone built into a bridge on the road to the river are the name and prenomen of an Enentef, of the XIth Dynasty. But owing to the depredations of the early Christians, little can be traced of its ancient buildings, their materials having been used to construct the church, part of which too only now remains. There are also the remnants of some hieroglyphic inscriptions, apparently of Ptolemaic time.

The principal cause of the ruinous condition of this city may be attri-

buted to the fury of Diocletian; and Gibbon states that it was "utterly destroyed by the arms and severe order" of that emperor. It had played a conspicuous part in the rebellion against his authority, and the severity which he exercised at the same time upon the Alexandrians fell with still greater weight on the inhabitants of Coptos. At the village of *el-Kála*, "the Citadel," is a small temple, of Roman date, bearing the royal ovals of Tiberius Claudius.

Besides the ruins of temples and other buildings, the vestiges of its canals still attest the opulence of this city; which continued to be the mart of Indian commerce from the foundation of Berenice till its destruction in the reign of Diocletian; and though, as in Strabo's time, the Myos-Hormos was found to be a more convenient port than Berenice, and was frequented by almost all the Indian and Arabian fleets, Coptos still continued to be the seat of commerce. Myos-Hormos was afterwards succeeded by Philoterastus, which had formerly played a part in the time of the Pharaohs under the name of *Ænnum*, and this again gave place, at a later period, to the modern town of Kosseir. Coptos, too, was supplanted by Koos, which continued to be the *depôt* of all merchandise from the Red Sea, during the reign of the Egyptian sultans, until in its turn it gave place to Kenh.

It was to Coptos that many of the stones quarried in the porphyry and other mountains of the eastern desert were transported; for which purpose large roads were constructed, at considerable labour and expense, over sandy plains, and through the sinuosities of valleys. But that of the emerald-mines took the direction of Contra-Apollinopolis; nor does it appear that any other communication was established with these mines from Coptos than by the Berenice road. (*See Rte. 12.*)

(*E.*) The town of *Esh-Shúrafa*, to the N. of Coptos, is so called from

having been founded and inhabited by some Shereefs, or descendants of Mohammed; who are distinguished from other Moslems by the peculiar right of wearing a green turban; a custom first introduced by one of the Baharite Memlook sultans of Egypt, El-Ashraf Shabán, A.D. 1363-1377.

Aboolfeda says that the town of Kobt was a wakf, "entail," of the Shereefs, though it appears rather to have belonged to the *Haramáyn* of Mecca and Medeenah. How the inhabitants of Coptos came to be Shiites, as he says they were, he does not explain; and it would be curious to ascertain if this was really the case in former times.

Contra - Coptos was probably at *Dowáide*.

(*E.*) At Koos, in Coptic *Kos-Birbir*, is the site of *Apollinopolis Parva*. In the time of Aboolfeda, about A.D. 1344, it was the next city in size and consequence to Fostát, the capital, and the emporium of the Arabian trade; but it is now reduced to the rank of a small town, and the residence of a *názir*. At a *sebéel* is a monolith, now converted into a tank, with a hieroglyphic inscription on the jambs, containing the name of Ptolemy Philadelphus; and a short distance to the W. of the town, near a sheykh's tomb, are some fragments of sandstone, and a few small granite columns.

Large sandbanks here obstruct the course of the river for some distance. In the early part of the year they are a favourite resort of all kinds of water-birds. Later on they are planted with melons.

(*W.*) *Negádeh*, 22½ m., a short distance S. of Koos, and on the opposite banks, is noted for its Coptic and Roman Catholic convents, and, in Aboolfeda's time, for its gardens and sugar-cane. The bend of the river here offers one of the most lovely and picturesque views on the Nile. The town itself is old, and presents a curious and pleasing appearance, owing to the lofty pigeon-towers which crown every house. This effect is of course seen in many villages on the

Nile, but in none are the number of pigeon-towers greater, or their battle-mented appearance more remarkable, than at Negádeh. The pigeons are kept for the sake of their dung, which is the only manure used in Egypt, but it is doubtful whether the profit thus obtained from them is not more than counterbalanced by the ravages they commit in the fields.

Between Negádeh and *Gamola*, on the edge of the desert, are 4 very old convents, which as usual are ascribed to the time of Helena. The principal of them is *Dayr el-Melák* (of St. Michael), about 3 miles behind Negádeh. The inclosure and other walls are constructed almost entirely of crude brick, but a few courses of burnt brick appear in one or two of the apses outside. The Church, which is rather a congeries of small churches than a single building, is very curious. It is very low, and all the arches are round. This church is remarkable for the perhaps unique feature of having no wooden screens in any part of it, they being all constructed of solid masonry. The screens of the three principal heykels differ likewise from the ordinary plan, in having two doors with a window between them, instead of a central door between two windows or apertures. The church is surmounted by no less than 28 domes, and has besides a small chamber with a vaulted barrel roof. A chamber of larger size in the domestic buildings has a roof of similar construction. This *dayr* is now unoccupied, but service is celebrated on certain festivals by clergy from the convent at Negádeh. The other convents are those of *Es-Selêeb* (of the Cross), near *Demféek*, with a very small ch.; of *Mar Girgis*; and of *Mari Boktee*, about $2\frac{1}{2}$ m. beyond *El-Arabba*, the oldest of all, with a church with a semicircular apse, and some remains of frescoes on its domes.

(E.) At *Shenhour*, about two hours' ride from Koos by the inland road to Luxor, there are extensive mounds of an ancient town, and both a small temple and the remains of a Christian church. The temple is worth seeing

[*Egypt*.—PT. II.]

from the simplicity of the arrangements, which will enable the beginner in Egyptian antiquities to understand better the plan of some of the vast and complicated edifices he is now approaching. In the sanctuary, which is quite whole, Tiberius, represented as a young man, is seen offering to Amen-Ra, Horus, and Khem. The name of the town, *Sen-Hor*, may be found among the hieroglyphs. On the exterior wall, E. side, a small wreath is cut over the bas-reliefs. It probably marks the grave of an early Christian martyr—an affecting and interesting memorial. Only a few pillars of the church are to be seen in front of the temple. The minaret of the mosque is of an early and peculiarly picturesque type, reminding the traveller of an Irish round tower, which it exactly resembles. A somewhat similar tower occurs at Luxor.

(W.) Between *Shenhour* and Thebes the river makes a considerable curve to the E.; and a little above this bend, just below Thebes, on the W. bank, is *Gamóla*. It was noted in Aboolfeda's time for its numerous gardens and sugar-cane plantations, which are mentioned also by Norden. At the time of the rebellion of Sheykh Ahmed, the *soi-disant* vizier, in 1824, it was the residence of the well-known Ali Kashef Aboo Tarboósh, who defended the military post there against the insurgents with great gallantry.

(E.) *Medamôt* stands some distance inland on the E. It is supposed to mark the site of *Maximianopolis*, a Greek bishop's see under the Lower Empire; but neither the extent of its mounds, nor the remains of its temple, justify the name that some have applied to it of *Karnak esh-Sherkeeyeh*, or, "the eastern Karnak." It is generally visited from Thebes.

Some write the name Med-amood, as though it were called from *amood*, "a column;" and place Maximianopolis on the other bank, at Negádeh; while others fix it at Medeenet Háboo, in Thebes, where the Christians had a very large church until the period of the Arab invasion.

The ruins of *Medamôt* consist of

crude-brick houses of a small town, about 464 paces square, in the centre of which is a sandstone temple; but of this little remains, except part of the portico, apparently, from the style of its architecture, of Ptolemaic date. On the columns may be traced the ovals of Ptolemy Euergetes II., of Lathyrus, and of Auletes, as well as those of the Emperor Antoninus Pius: but a block of granite with the name of Amenhotep II. proves the temple to be of much greater antiquity. The pylon before the portico bears the name of Tiberius, but the blocks used in its construction were taken from some older edifice, erected or repaired during the reign of Rameses II.

This pylon formed one of several doorways of a crude-brick enclosure which surrounded the temple; and a short distance before it is a raised platform, with a flight of steps on the inner side, similar to that before the

temple at El-Khargeh (in the Great Oasis), at Karnak, and many other places. To the southward of the portico appears to be the site of a reservoir, beyond which a gateway leads through the side of the crude-brick wall to a small ruin, bearing the name of Ptolemy Euergetes I. Besides the enclosure of the temple is a wall of similar materials that surrounded the whole town, which was of an irregular shape. These ruins, though small, are exceedingly picturesque, and the pastoral scenes very beautiful.

Even before Gamóla is reached the ruins of Karnak, the Colossi, and all the temples on the W. bank, come into sight: and in a short time the boat is moored to the E. bank, close under an ancient temple, around whose ruins cluster the mud huts of the modern village of

(E.) Luxor, 22 m.

SECTION VIII.

THEBES

	PAGE		PAGE
THEBES :—		Description of Thebes — its	
Preliminary Information . .	451	ruins and remains . . .	454

PRELIMINARY INFORMATION.

1. *The town of Luxor.*—2. *Arrangements for visiting the Ruins.*—3. *Purchase of Antiquities.*—4. *Mode of seeing Thebes.*

1. THE TOWN OF LUXOR.

Luxor is a large village of 3600 inhabitants, increasing both in population and prosperity. It is the chief stopping place on the Nile voyage, and is the best headquarters from which to visit the wonderful remains of old Thebes, the most important and interesting ruins in Egypt, after the Pyramids. It is 450 m. from Cairo, and 133 m. from Assooán.

Hotel.—There is an excellent hotel belonging to Mr. Pagnon, the energetic agent of Messrs. Cook and Sons. It is well situated near the ruins of Luxor. Charge per diem (including everything but wine) 15s. Reduced charges for families, or in case of a long stay. As the hotel is sometimes full, it is advisable to write or telegraph for rooms in advance.

Post-Office.—The postmaster speaks English fluently, as does his assistant. Letters from Cairo or Alexandria are carefully and regularly forwarded to the post-offices up the river for travellers by dahabeeyeh. Those travelling by Messrs. Cook & Sons' steamers should have letters and telegrams addressed to the care of their Agent. The *Telegraph Office* is on the Medeenet Aboo (W.) side of the river. Travellers who think it worth while may, to save trouble, leave a number or cipher at the offices in Cairo or Alexandria, as it is often found impossible to transliterate an English name intelligibly.

English Consular Agent, Mohammed Mustapha.

Guides and Donkeys are to be had on both banks. According to the contract usually made in voyages in a dahabeeyeh with a dragoman, they

are provided by him. The price is about 1s. a day, with a piastre to the attendant boy, but a very good donkey can only be retained at a slightly higher rate. There are different sets of guides and donkeys for each bank, who do not interfere with each other. Travellers by Messrs. Cook's steamers will find donkeys ready for them on arrival, and their agents make all the necessary arrangements for visiting the ruins and other sights.

Shops.—Provisions.—There are the usual small Arab shops, and a market is held every day during the winter. Provisions are cheap. Tea, wine, and beer, and sometimes gunpowder can be procured from the Greek trading boats which pass up and down the river.

Shooting.—Capital quail-shooting may be had on both sides of the river in the month of March, or even earlier. About 4 hrs.' ride inland on the W. bank, in the direction of Erment, is a lake, at which good duck-shooting may be had in the winter. It is necessary, however, to be provided with a tent, so as to spend the night near the lake, and be ready for shooting at daybreak. A visit to the ruins of Karnak by moonlight—a visit which none should neglect to pay if they have the opportunity—may be combined with a night's watching for hyænas, who occasionally, but very seldom, are to be seen there.

Mooring place for Dahabeeyehs.—The usual mooring-place for dahabeeyehs is to the high bank under the village and temple of Luxor; but those who prefer to be away from the noise and bustle caused by the presence of several boats, can moor to the island just above, and cross to the mainland, when occasion requires, in the sandal. This little boat should always be alongside, properly cleaned, and with oars, rudder, sail, and everything ready for taking the visitor to the other side of the river, or wherever he may wish to go. Four or five sailors, properly dressed, should always be in readiness to go with it. For Karnak, a pleasant mooring-place may be found on the

voyage down close to the front of the temple.

2. ARRANGEMENTS FOR VISITING RUINS.

In visiting the ruins, unless any wish to the contrary is expressed, the dragoman should always accompany the party himself; and it should be distinctly understood, when a visit to the W. bank is intended, that the guide has got the requisite number of donkeys ready on the sand-bank immediately opposite Luxor.

It is usual to spend the whole day away from the boat in seeing the ruins on the W. bank, and provisions must then be taken. Numerous small boys and girls will be found waiting with the donkeys, all anxious to act as attendants on the traveller, and carry a koolleh full of water for his benefit, and also any books, drawing materials, &c., he may have with him. In return for this service a small backsheesh will be expected, or rather importunately demanded at the end of the day. It is better to select one attendant, and then make him or her keep the others off.

Candles, and some magnesium wire should be taken, for seeing the interiors of the tombs properly. A new lamp has been invented for burning magnesium, and should, if possible, be brought. Torches should never be used for this purpose, as they blacken the sculptures and utterly spoil them. Many of the private tombs are so blackened by the fires of the peasants who inhabit them, as no longer to be worth visiting; and if torches were used for lighting up the Tombs of the Kings, their smoke would soon blacken and disfigure them. Travellers are ready enough to reproach the ignorant natives for the injury they do to the monuments, though they themselves are often quite as deserving of reproach for their share in the destruction, for the encouragement they give to the peasants to break off some piece of sculpture, by buying it when brought, and often by employing them to obtain it.

3. PURCHASE OF ANTIQUITIES.

Antiquities and curiosities should be purchased with great caution. Genuine things are to be had: but there is a regular manufacture of antiquities, especially scarabæi and basalt images at Luxor: and some of the imitations are very clever and difficult to detect. If it can be arranged, a visit to one of the houses where these are made is interesting. The most tempting objects, as a rule, are papyrus rolls. When genuine they should if possible be bought, but forgeries are very common, and it is seldom possible to tell what the roll contains. Should the roll be a valuable one, injudicious attempts at opening may seriously injure it. Many of the best papyri in existence in European museums want the first lines, owing to want of care in opening them. As a general rule, really valuable articles are not produced for the inspection of ordinary travellers.

4. MODE OF SEEING THEBES.

In order that Thebes and its remains may produce their best effect, the W. side should certainly be first visited; and last of all Karnak on the E. Those who are on their way up the river to the 1st or 2nd Cataract will do well, if the wind is favourable on their arrival at Luxor, to stop there no longer than may be absolutely necessary for procuring provisions, getting letters, &c., and leave all the sight-seeing till they come back on their way down. This course has the farther advantage of putting off the visit to Thebes till the days are longer than in December and January. Should the wind however be adverse, or there be none at all, they may prefer, instead of tracking on, to remain till a change in the weather

occurs, and occupy the time in doing some of the sights; they will then require to stay a shorter time on their way down.

Some persons will, no doubt, feel disposed to take a more cursory view of the ruins of Thebes than others, being pressed for time, or feeling no very great interest in antiquities. For such three days may be sufficient for seeing the principal objects of interest. They may be employed as follows:—

1st Day.—Cross early to the W. bank, and visit the Colossi, the Memnium, Dayr el-Medeeneh, if time serves, and Medeénet Háboo.

2nd Day.—Cross early to the W. bank and visit Koorneh, and then ride along the valley to the Tombs of the Kings. Instead of coming back by the same way, climb the path to the top of the Libyan Mountain, whence there is a magnificent view over the plain of Thebes, and descend to Dayr el-Bahree, well worth seeing; thence, if there is time, to the tombs of the Assaseéf.

3rd Day.—The temple of Luxor, Karnak, and adjacent ruins.

In this way the traveller who merely wishes to say he has seen Thebes may get through it in three days. Indeed, if he is abnormally industrious, starting early, returning late, and going quickly from one thing to another, he may manage to cast a glance at some things not included in the above programme. But all who can should spend at least a week at Thebes. Karnak alone ought to have 2 days given to it; and, as will be seen from the description of the various remains on the W. bank, there is plenty there to occupy several days.

DESCRIPTION OF THEBES—ITS RUINS AND REMAINS.

	PAGE		PAGE
a. General History and Topography	454	i. Tombs of Priests and Private Individuals—Drah Aboo 'l Negga—Assa-séef — Sheykh Abd el-Koorneh — Koornet Murraee, &c.	487
b. Koorneh	456	k. Tombs of the Queens	496
c. Rameseum, or Memnonium	458	l. Luxor	496
d. The Colossi—Vocal Memnon	464	m. Karnak	498
e. Medeenet Háboo	466		
f. Dayr el-Medeeneh	475		
g. Dayr el-Bahree	476		
h. Tombs of the Kings	478		

a. GENERAL HISTORY AND TOPOGRAPHY.

Name.—The name *Thebes* is corrupted from the *Tápé* of the ancient Egyptian language, the *Tápé* of the Copts, which, in the Memphitic dialect of Coptic, is pronounced *Thaba*, easily converted into *Θηβαι*, or *Thebes*. Some writers have confined themselves to a closer imitation of the Egyptian word; and Pliny and Juvenal have both adopted *Thebe*, in the singular number, as the name of this city. In hieroglyphics it is written *Ap*, *Apé*, or with the feminine article *T-ápé*, the meaning of which appears to be “*the head*,” *Thebes* being the *capital* of the country. But Mariette Pasha was of opinion that the Egyptian word *Tema*, the city, was by a transliteration of *M* and *B*, which is not uncommon, turned into *Teba*, whence the Greek form.

Thebes was also called *Diospolis Magna*, which answers to *Amenei*, “*the Abode of Amen*,” the Egyptian Jupiter. The city stood partly on the E., partly on the W. of the Nile; though the name *Tápé* (*Thebes*) was applied to the whole city on either bank. The western division had the distinctive appellation of *Pathyris*, or, as Ptolemy writes it, *Tathyris*, being under the peculiar protection of *Athor*, who is called “*the President of the West*,” for though *Amen* (or *Amen-ra*) was the chief deity worshipped

there, as well as in other quarters of *Diospolis*, *Athor* had a peculiar claim over the *Necropolis* beneath the western mountain, where she was fabulously reported to receive the setting sun into her arms. *Pathyris* was *Pathros*; though *Jeremiah* (xliv. 15) probably alludes to another city of *Athor* in the *Delta*.

Foundation. — The period of its foundation still remains, like that of *Memphis*, the capital of Lower Egypt, enveloped in that obscurity which is the fate of all the most ancient cities; but from the names of the oldest kings seen about *Memphis*, it is evident that *Thebes* was not so ancient as the capital of Lower Egypt; and there is even reason to suppose that *Hermonthis* (now *Erment*) was older than *Thebes*, of which we first hear under the later kings of the *XIth Dynasty*.

Site and Extent.—In the time of the *Ptolemies* the western division of the city, or, “*the Libyan suburb*,” was divided into different quarters: and even the tombs were portioned off into districts, attached to the quarters of the town. Thus we find that *Thynabunum*, where the priests of *Osiris* were buried, belonged to and stood within the limits of the *Memnonia*. It is probable that in late times, when the city and its territory were divided into two separate *nomes*, the portion



A PLAN OF
THEBES
P-AMEN, NO AMON
(DIOSPOLIS)
Reduced from Wilkinson's Survey.

Scale of English Feet.
0 1000 2000 3000 4000 5000 6000 7000
1 MILE

London: John Murray.

Stanford's Geog. Estab^t, 55, Charing Cross.

on the western bank being under the protection of Athor, received the name "Pathyritic;" and Thebes being afterwards broken up into several small detached towns, which was the case even in Strabo's time, Pathyris became a distinct city.

Ancient authors do not agree as to the extent of this city, which, according to Strabo, was 80 stadia in length, while Diodorus allows the circuit to have been only 140—a disparity which may be partially reconciled by supposing that the latter speaks of it when still an infant city. The epithet *Hecatompylos*, applied to it by Homer, has generally been thought to refer to the 100 gates of its wall of circuit; but this difficulty is happily solved by an observation of Diodorus, that many suppose them "to have been the propylæe of the temples," and that this metaphorical expression rather implies a plurality than a definite number. Were it not so, the reader might be surprised to learn that this 100-gated city was never enclosed by a wall—a fact fully proved by the non-existence of the least vestige of it; for, even allowing it to have been of crude brick, it would, from its great thickness, have survived the ravages of time, equally with those of similar materials of the early epoch of the third Thothmes. Or, supposing it to have been destroyed by the waters of the inundation, and buried by the alluvial deposit, in those parts which stood on the cultivated land, the rocky and uninundated acclivity of the desert would at least have retained some traces of its former existence, even were it razed to the ground.

It is not alone from the authority of ancient writers that the splendour and power of this city (which had the reputation of furnishing 20,000 armed chariots from its vicinity) are to be estimated; but the extent of the Egyptian conquests adding continually to the riches of the metropolis, the magnificence of the edifices which adorned it, the *luxe* of the individuals who inhabited it, the spoil taken thence by the Persians, and the gold and silver collected after the burning

of the city, amply testify the immense wealth of Egyptian Thebes.

The immense army which a force of 20,000 chariots would imply was not of course raised at Thebes alone, which Diodorus seems to admit; but he also miscalculates the number when he computes the chariots at 20,000 and reckons only 100 stables and 200 horses in each, which, allowing 2 to each car, will only supply half the number. Moreover, he places these stables between Thebes and Memphis.

The principal part of the city, properly so called, lay on the E. bank; that on the opposite side, which contained the quarter of the Memnonia, and the whole of its extensive Necropolis, bore the name of the Libyan suburb. It is not certain whether or no cultivated spots of land were in early times admitted amidst the houses; but it appears from the sculptures of the tombs that the principal inhabitants had extensive gardens attached to their mansions, independent of their villas and farms outside the city; and in the reigns of the Ptolemies several parcels of land were sold and let within the interior of the Libyan suburb.

"Alone of the cities of Egypt, the situation of Thebes is as beautiful by nature as by art. The monotony of the two mountain ranges, Libyan and Arabian, for the first time assumes a new and varied character. They each retire from the river, forming a circle round the wide green plain; the western rising into a bolder and more massive barrier, and enclosing the plain at its northern extremity as by a natural bulwark; the eastern, further withdrawn, but acting the same part to the view of Thebes as the Argolic mountains to the plain of Athens, or the Alban hills to Rome—a varied and bolder chain, rising and falling in almost Grecian outline, though cast in the conical form which marks the hills of Nubia farther south, and which, perhaps, suggested the Pyramids. Within the circle of these two ranges, thus peculiarly its own, stretches the green plain on each side of the river to an unusual extent;

and on each side the river, in this respect unlike Memphis, but like the great city farther E. on the Euphrates—like the cities of Northern Europe on their lesser streams—spreads the city of Thebes, with the Nile for its mighty thoroughfare. ‘Art thou better than No-Amon that was situated by “the river of the Nile”—that had the waters round about it—whose rampart was “the sealike stream,” and whose wall was “the sealike stream.”’ Nahum iii. 8.”—*A. P. Stanley.*

Decline and Fall.—The greatest step towards the decline and fall of this city was the preference given to Lower Egypt (but not to Memphis, as Diodorus supposes); and the removal of the seat of government to Tanis and Bubastis, and subsequently to Saïs and Alexandria, proved as disastrous to the welfare, as the Persian invasion to the splendour, of the capital of Upper Egypt. Commercial wealth, on the accession of the Ptolemies, began to flow through other channels; and Ethiopia no longer contributed to the revenues of Thebes. And its subsequent destruction, after a 3 years’ siege, by Ptolemy Lathyrus, struck a deathblow to the welfare and existence of this capital, which was thenceforth scarcely deemed an Egyptian city. Some few repairs were, however, made to its dilapidated temples by Euergetes II. and some of the later Ptolemies; but it remained depopulated, and at the time of Strabo’s visit it was already divided into small detached villages.

The most ancient remains now existing at Thebes are unquestionably in the great temple of Karnak, the largest and most splendid ruin of which perhaps either ancient or modern times can boast, being the work of a number of successive monarchs, each anxious to surpass his predecessor by increasing the dimensions and proportions of the part he added. It is this fact which enables us to account for the diminutive size of the older parts of this extensive building. To their comparatively limited scale,

offering greater facility, as their vicinity to the sanctuary greater temptation, to an invading enemy to destroy them, added to their remote antiquity, are to be attributed their dilapidated state, and the total disappearance of the sculptures executed during the reigns of the Pharaohs, who preceded Osirtasen I. of the XIIth Dynasty, the earliest monarch whose name exists on the monuments of Eastern Thebes. There are, however, the vestiges of earlier times on the W. bank, especially at Draḥ Alou’l-Neggah.

b. KOORNEH.

Temple of Koorneh.—The northernmost ruin on the W. bank, worthy of notice, is the small temple at Old Koorneh, or Goorna, dedicated to the memory and worship of his father, Rameses I., by Sethi I. and completed by his son Rameses II., the supposed Sesostris of the Greeks. It is sometimes called *Kasr er-Rubayk*.

Plan.—Its plan offers the usual symmetrophobia of Egyptian monuments, but it presents a marked deviation from the ordinary distribution of the parts. The entrance leads through a pylon, bearing, in addition to the name of the founder, that of Rameses III., beyond which is a dromos of 128 ft., whose mutilated sphinxes are scarcely traceable amidst the mounds and ruins of Arab hovels. A second pylon terminates this, and commences a second dromos of nearly similar length, extending to the colonnade or corridor in front of the temple, whose columns, of one of the oldest Egyptian orders, are crowned by an abacus, which appears to unite the stalks of water-plants that compose the shaft and capital. Of the intercolumniations of these 10 columns 3 only agree in breadth, and a similar discrepancy is observed in the doorways which form the 3 entrances to the building. The temple itself presents a central hall about 57 ft. in length, supported by 6 columns, having on either side 3 small chambers, one of which leads to a lateral

hall, and the opposite one to a passage and open court on the E. side. Upon the upper end of the hall open 5 other chambers, the centre one of which leads to a large room, supported by 4 square pillars, beyond which was the sanctuary itself: but the N. end of this temple is in too dilapidated a state to enable us to make an accurate restoration of its innermost chambers. The lateral hall on the W., which possibly belonged to the palace of the king, is supported by 2 columns, and leads to 3 other rooms, behind which are the vestiges of other apartments; and on the E. side besides a large hypæthral court, were several similar chambers, extending also to the northern extremity of its precincts.

Sculptures.—On the architrave over the corridor is the dedication of Rameses II., to whom, in his character of the Sun, under the symbolic form of a hawk, Amen-ra is presenting the emblem of life. Therein, after the usual titles of the king, we are told that “Rameses, the beloved of Amen, has dedicated this work to his father, Amen-ra, king of the gods, having made additions for him to the temple of his father the king (fostered by Ra and Truth), the Son of the Sun (Sethi).” The whole of this part of the building bears the name of Rameses II., though his father is represented in some of the sculptures as taking part in the religious ceremonies, and assisting in making offerings to the deities of the temple he had founded. “The temple of Koorneh was, so to speak, haunted by the memory of Rameses I. It was the memory of this king that the faithful came to evoke on certain days prescribed by the rite. The mummy itself reposed afar off, deep down in the hypogeum of Bab el-Molook, just as in the mastabas of the ancient empire, the mummy reposed at the bottom of an inaccessible well.” — *Mariette*.

On the N.W. side of the inner wall of this corridor, the arks or shrines of queen Amés-Nofriare (or T-Nofriare), and of Sethi, are borne each by 12

priests, in the “procession of shrines,” attended by a fan-bearer and high priest to the god of the temple; and in a small tablet, added at a later period, the king Ptah-se-Ptah is represented in presence of Amen-ra, Amés-Nofriaré, Sethi, and Rameses II., receiving the emblems of royal power from the hands of the deity.

The most interesting sculptures are in the lateral hall on the W. side, which, with the 3 chambers behind it, king Sethi dedicated to his father Rameses I.; but dying before the completion of the hall, his son Rameses II. added the sculptures that cover the interior and corridor in front of it. Those within the front wall, on the rt. hand entering the door, represent, in the lower compartment, king Rameses II. introduced by Mandoo to Amen-ra, behind whom stands his grandfather Rameses I., bearing the emblems of Osiris. Over him we read: “The good God, Lord of the world; son of the Sun, lord of the powerful, Rameses deceased, esteemed by the great God, Lord of Abydos (*i.e.* Osiris).” Thoth, the god of letters, notes off the years of the panegyrics of the king on a palm-branch, the symbol of a year. In the compartment above this he is introduced to the deity by Atmoo (Atum), and by Mandoo (Munt), who, presenting him with the emblem of life, says, “I have accompanied you in order that you may dedicate the temple to your father Amen-ra.” In the compartment over the door, 2 figures of Rameses I., seated in sacred shrines, receive the offerings or liturgies of his grandson, one wearing the crown of the upper, the other that of the lower country. On the other side of the door, the king is offering to Amen-ra, Khonso, and Rameses I.; and on the side walls King Sethi also partakes of similar honours.

In the centre chamber Sethi officiates before the statue of his father placed in a shrine, like that before mentioned; from which it is evident that Rameses II. continued the dedications to the first Rameses, which had been commenced by his father,

as the hieroglyphics themselves state. All the lateral chambers and the hypæthral court are of Rameses II.; and on the jambs of the side-doors in the great hall the name of his son Ptahmen, or Meneptah, was added in the succeeding reign. Queen Amés Nofriaré occurs again in the court; and on the outside of the N.E. corner, and on the fragment of a wall on the other (S.W.) side, is an Ethiopian ox and capricorn, which are brought by some of the minor priests for the service of the temple. Little else is deserving of notice in this ruin, if we except the statue and shrine of Amen-ra; whose door the king has just opened, previous to his performing "the prescribed ceremonies" in honour of the deity. In the hieroglyphics, though much defaced, we read, "Behold, I open . . . my father Amen-ra."

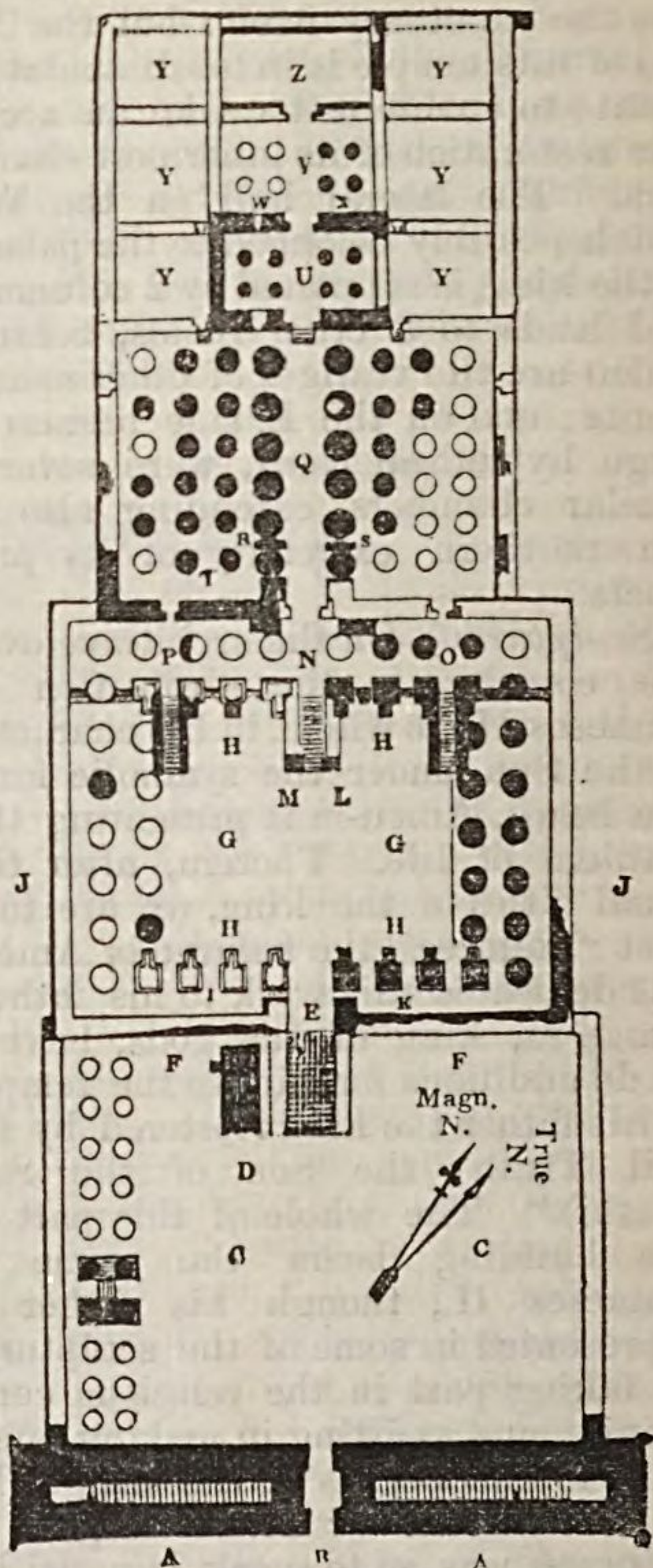
c. THE RAMESEUM OR MEMNONIUM.

On leaving the temple of Koorneh, you follow the edge of the cultivated land, passing near several stone fragments and remains of crude-brick walls. On the right hand are the tombs of Drah Aboo 'l-Neggah, the Assasséef, Dayr el Bahree, and Sheykh Abd el-Koorneh. A short distance after passing this last, you arrive at a collection of important ruins, which stand well out at the foot of the neighbouring mountains. These are the remains of the

Rameseum or Temple of Rameses II., erroneously called the Memnonium, and the tomb of Osymandyas. There is, however, reason to suppose that it was the Memnonium of Strabo, and that the title of Miamum, attached to the name of Rameses II., being corrupted by the Greeks into Memnon, became the origin of the word Memnonium or Memnonia.

Plan.—For symmetry of architecture and elegance of sculpture the Memnonium may vie with any other Egyptian monument. No traces are visible of the dromos that probably existed before the pyramidal towers (A A), which form the façade of its

first area (c c)—a court whose breadth of 180 ft., exceeding the length by nearly 13 yards, was reduced to a more just proportion by the introduc-



PLAN OF THE RAMESEUM, OR MEMNONIUM.

A A, Towers of Propylon. B, Entrance. C C, Area. D, Broken granite statue of Rameses II. E, Entrance, between F F, the Pylon. G G, 2nd Area, with H H, Osiride columns. I and J, Traces of Sculpture, K, Sculptures representing the wars of Rameses II. L and M, Sphinxes. N, O, P, Entrances into Q, The grand hall. R, S, Pedestals for statues. T, Sculptured battle scenes. U, Chamber with astronomical subject on ceiling. V, Another chamber, with W, X, Sculptured scenes. Y, Z, Other chambers.

tion of a double avenue of columns on either side, extending from the towers to the N. wall. In this area, on the

rt. of a flight of steps leading to the next court, was a stupendous Syenite **Statue of Rameses II.** (D), seated on a throne, in the usual attitude of Egyptian figures, the hands resting on his knees, indicative of that tranquillity which he had returned to enjoy in Egypt after the fatigues of victory. But the hand of the destroyer has levelled this monument of Egyptian grandeur, whose colossal fragments lie scattered round the pedestal: and its shivered throne evinces the force used for its destruction. If it is a matter of surprise how the Egyptians could transport and erect a mass of such dimensions, the means employed for its ruin are scarcely less wonderful; nor should we hesitate to account for the shattered appearance of the lower part by attributing it to the explosive force of powder, had that composition been known at the supposed period of its destruction. But is this early destruction certain? The throne and legs are completely destroyed, and reduced to comparatively small fragments, while the upper part, broken at the waist, is merely thrown back upon the ground, and lies in that position which was the consequence of its fall; nor are there any marks of the wedge or other instrument which should have been employed for reducing those fragments to the state in which they now appear. The fissures seen across the head and in the pedestal are the work of a later period, when some of the pieces were cut for millstones by the Arabs. To say that this is the largest statue in Egypt will convey no idea of the gigantic size or enormous weight of a mass which, from an approximate calculation, exceeded, when entire, nearly three times the solid contents of the great obelisk of Karnak, and weighed over 1000 tons.

No building in Thebes corresponds exactly with the description given of the tomb of Osymandyas by Hecataeus. Diodorus, who quotes his work, gives the dimensions of the first or outer court, 2 plethra (181 ft. 8 in. Eng.), agreeing very nearly with the breadth, but not with the length, of that now

before us; but the succeeding court, of 4 plethra, neither agrees with this, nor can agree with that of any other Egyptian edifice, since the plan of an Egyptian building invariably requires a diminution, but no increase, of dimensions, from the entrance to the inner chambers; and while the body of the temple, behind the portico, retained one uniform breadth, the areas in front, and frequently the portico itself, exceeded the inner portion of it by their projecting sides. The peristyle and "columns in the form of living beings," roofed colonnade, sitting statues, and triple entrance to a chamber supported by columns, agree well with the approach to the great hall of this temple: and the largest statue in Egypt can only be in the building before us. Yet the sculptures to which he alludes remind us rather of those of Medeenet Háboo; and it is possible that either Hecataeus or Diodorus may have united or confounded the details of the two edifices.

The second area (GG) is about 140 ft. by 170, having on the S. and N. sides a row of Osiride pillars (HH), connected with each other by two lateral corridors of circular columns. Three flights of steps lead to the northern corridor (which may be called the portico), behind the Osiride pillars, the centre one having on each side a black granite statue of Rameses II., the base of whose throne is cut to fit the talus of the ascent.

Behind the columns of the northern corridor, and on either side of the central door of the great hall, is a limestone pedestal, which, to judge from the space left in the sculptures, must have once supported the sitting figure of a lion, or perhaps a statue of the king. Three entrances (NOP) open into the grand hall (Q), each with a sculptured doorway of black granite: and between the two first columns of the central avenue, two pedestals (RS) supported (one on either side) two other statues of the king. Twelve massive columns, 32 ft. 6 in. high, without the abacus, and 21 ft. 3 in. circumference, form a double line

along the centre of this hall, and 18 of smaller dimensions (17 ft. 8 in. circumference), to the rt. and l., complete the total of the 48, which supported its solid roof studded with stars on an azure ground. To the hall, which measures 100 ft. by 133, succeeded 3 central (U V Z) and 6 lateral chambers (Y Y Y Y Y Y), indicating by a small flight of steps the gradual ascent of the rock on which this edifice is constructed. Of 9, 2 only (U V) of the central apartments now remain, each supported by 8 columns, and each measuring about 30 ft. by 55; but the vestiges of their walls, and the appearance of the rock, which has been levelled to form an area around the exterior of the building, point out their original extent.

Sculptures.—The sculptures, much more interesting than the architectural details, have suffered much more from the hand of the destroyer: and of the many curious battle-scenes which adorned its walls, 4 only now remain; though the traces of another may be perceived behind the granite colossus on the N. face of the wall.

On the N. face of the eastern pyramidal tower or propylon (A) is represented the capture of several towns from an Asiatic enemy, called in the hieroglyphics the *Khetas*, now known as the Hittites, whose chiefs are led in bonds by the victorious Egyptians towards their camp. Several of their towns are introduced into the picture, each bearing its name in hieroglyphic characters, which state them to have been taken in the 4th year of king Rameses II. This important fact satisfactorily shows that the early part of the reigns of their most illustrious monarchs was employed in extending their conquests abroad, which they returned to commemorate on the temples and palaces their captives assisted in constructing. And, claiming the enjoyment of that tranquillity their arms had secured, they employed the remainder of their reigns in embellishing their capital, and in promoting the internal prosperity of the country. Among early

nations cruelty, or at least harsh conduct to an enemy, has ever been looked upon as the attribute of a conqueror; and the power of a monarch, or the valour of a nation, was estimated by the inexorability of their character. Thus Achilles is to be represented as “*inexorabilis, acer, jura neget sibi nata;*” and the Egyptian sculptors appear to have intended to convey the same idea to the spectator; confirming a remark of Gibbon, that “conquerors and poets of every age have felt the truth of a system which derives the sublime from the principle of terror.” In the scene before us, an insolent soldier pulls the beard of his helpless captive, while others wantonly beat a suppliant; and the display of this principle is the more striking, as the Egyptians on other occasions have recorded their humane treatment of an enemy in distress. Beyond these is a corps of infantry in close array, flanked by a strong body of chariots; and a camp, indicated by a rampart of Egyptian shields, with a wicker gateway, guarded by four companies of sentries, who are on duty in the inner side, forms the most interesting object in the picture. Here the booty taken from the enemy is collected; oxen, chariots, plaustra, horses, asses, sacks of gold, represent the confusion incident after a battle; and the richness of the spoil is expressed by the weight of a bag of gold, under which an ass is about to fall. One chief is receiving the salutation of a foot-soldier; another, seated amidst the spoil, strings his bow; and a sutler suspends a water-skin on a pole he has fixed in the ground. Below this a body of infantry marches homewards; and beyond them the king, attended by his fan-bearers, holds forth his hand to receive the homage of the priests and principal persons, who approach his throne to congratulate his return. His charioteer is also in attendance, and the high-spirited horses of his car are with difficulty restrained by three grooms who hold them. Two captives below this are doomed to be beaten by four Egyptian soldiers; while they in vain, with outstretched hands, im-

plore the clemency of their heedless conqueror.

The sculptures on the gateway refer to the panegyries, or assemblies, of the king, to whom different divinities are said to "give life and power" (or "pure life"). Over this gate passes a staircase, leading to the top of the building, whose entrance lies on the exterior of the E. side.

Upon the W. tower is represented a battle, in which the king discharges his arrows on the broken lines and flying chariots of the enemy; and his figure and car are again introduced, on the upper part, over the smaller sculptures. In a small compartment beyond these, which is formed by the end of the corridor of the area, he stands armed with a battle-axe, about to slay the captives he holds beneath him, who, in the hieroglyphics above, are called "the chiefs of the foreign countries." In the next compartment, still wearing his helmet, he approaches the temple attended by his sons, whose names are enumerated, the fan-bearers being Ameni-Khepskhef, Rameses, and Prahiamentef, followed by the others to the number in all of 23, of whom the 13th is Menepthah, his successor; and to this the hieroglyphics before him allude.

On the N. face of the S.E. wall of the 2nd Area (G G), is another historical subject (K), representing Rameses II. pursuing an enemy, whose numerous chariots, flying over the plain, endeavour to regain the river, and seek shelter under the fortified walls of their city, which is called in the accompanying hieroglyphs Mapu-li, a fort of the Khetas. And so forcibly do the details of this picture call to mind the battles of the Iliad, that some of them might serve as illustrations to that poem. In order to check the approach of the Egyptians, the enemy has crossed the river, whose stream, divided into a double fosse, surrounded the towered walls of their fortified city, and opposed their advance by a considerable body of chariots; while a large reserve of infantry, having crossed the *bridges*, is posted on the other bank, to cover the

retreat or second their advance; but, routed by the Egyptians, they are forced to throw themselves back upon the town, and many, in recrossing the river, are either carried away by the stream, or fall under the arrows of the invaders. Those who have succeeded in reaching the opposite bank are rescued by their friends, who, drawn up in three phalanxes (described in the hieroglyphics as 8000 strong), witness the defeat of their comrades, and the flight of the remainder of their chariots. Some carry to the rear the lifeless corpse of their chief, who has been drowned in the river, and in vain endeavour to restore life, by holding his head downwards to expel the water; and others implore the clemency of the victor, and acknowledge him their conqueror and lord.

As in the sculpture on the propylon, the enemy are called *Khetas*, the name given by the Egyptians to the great nation of Hittites, whose kings established a powerful empire to the N. of Syria. The scene in which Rameses is represented charging the enemy by himself, and forcing them to recross the river, is the subject of a long historical poem, carved on one of the exterior walls of Karnak, and on the N. face of the pylon of the temple of Luxor. It is known as the Poem of Pentaoor, and has been translated by M. de Rougé; and into English by Mr. Lushington ('Records of the Past,' ii. 65). Eber in his well-known story, 'Warda,' has given an able description of this remarkable campaign.

Above these battle-scenes is a procession of priests, bearing the figures of the *Theban* ancestors of Rameses II. The first of these is Menes; then a king of the XIth Dynasty; and after him those of the XVIIIth Dynasty. The intermediate monarchs are omitted. The remaining subjects are similar to those in the coronation of the king at Medeenet Háboo, where the flight of the four carrier pigeons; the king cutting ears of corn, afterwards offered to the god of generation; the queen; the sacred bull;

and the figures of his ancestors, placed before the god, are more easily traced from the greater preservation of that building.

Beyond the W. staircase of the N. corridor, the king kneels before Amen-ra, Maut, and Khons or Khonso; Thoth notes on his palm-branch the years of the panegyries; and the Gods Mandoo and Atmoo introduce Rameses into the presence of that triad of deities.

On the other side, forming the S. wall of the *Great Hall* (q), is a small but interesting battle (r), where the use of the ladder and of the testudo throws considerable light on the mode of warfare at that early period. The town, situated on a lofty rock, is obstinately defended, and many are hurled headlong from its walls by the spears, arrows, and stones of the besieged; they, however, on the nearer approach of the Egyptian king, are obliged to sue for peace, and send heralds with presents to deprecate his fury; while his infantry, commanded by his sons, are putting to the sword the routed enemy they have overtaken beneath the walls, where they had in vain looked for refuge, the gates being already beset by Egyptian troops.

One of the architraves in the Great Hall presents a long inscription, purporting that Amenmai Rameses has made the sculptures (or the work) for his father Amen-ra, king of the gods, and that he has erected the hall of hewn stone, good and hard blocks, supported by fine columns (alluding, from their form, to those of the central colonnade) in addition to (the side) columns (being similar to those of the lateral colonnades). At the upper end of this hall, on the north-west wall, the king receives the falchion and sceptres from Amen-ra, who is attended by the goddess Maut; and in the hieroglyphics mention is made of this palace of Rameses, of which the deity is said to be the guardian. We also learn from them that the king is to smite the heads of his foreign enemies with the former, and with the latter to defend or rule his coun-

try, Egypt. On the corresponding wall he receives the emblems of life and power from Amen-ra, attended by Khons, in the presence of the lion-headed goddess. Below these compartments, on either wall, is a procession of the twenty-three sons of the king; and on the west corner are three of his daughters, but without their names.

On the ceiling of the next chamber (u) is an astronomical subject. On the upper side of it are the twelve Egyptian months, and at the end of Mesoré a space seems to be left for the five days of the epact, opposite which is the rising of the Dog-star, under the figure of Isis-Sothis. In the hieroglyphics of the border of this picture, mention is made of the columns and of the building of this chamber with "hard stone," where apparently were deposited the "books of Thoth." On the walls are sculptured sacred arks, borne in procession by the priests; and at the base of the door leading to the next apartment is an inscription, purporting that the king had dedicated it to Amen, and mention seems to be made of its being beautified with gold and precious ornaments. The door itself was of two folds, turning on bronze pins, which moved in circular grooves of the same metal, since removed from the stones in which they were fixed.

On the N. wall of the next and last room that now remains, the king is making offerings and burning incense, on one side to Ptah and the lion-headed goddess; on the other to Ra (the sun), whose figure is gone. Large tablets before him mention the offerings he has made to different deities. It has been conjectured that Rameses II. was actually buried in this temple. The tomb in the Bab el-Molook which bears his name seems to have been abandoned incomplete.

About 120 ft. to the E. of the outer court and the front towers of the Memnonium is the tank cased with stone usually attached to the Egyptian temples.

Other Ruins.—In the immediate

vicinity of the Rameseum are the vestiges of another *sandstone building*, the bases of whose columns scarcely appear above the ground; and between these two ruins are several pits, of a later epoch, used for tombs by persons of an inferior class.

There are also some remains to the N. of the Memnonium built of crude bricks, on which the names of Amennoo-het and Thothmes I. are associated within one common cartouche, and others have the names of Thothmes III. and of Amenhotep II.

On the W. of the Memnonium are other remains of masonry; and that edifice is surrounded on three sides by crude-brick vaults, which appear to have been used for habitations. They are probably of early Christian time. Other vestiges of sandstone remains are traced on both sides of these brick galleries; and a short distance to the W. are crude-brick towers and walls, enclosing the shattered remains of a sandstone edifice, which, to judge from the stamp on the bricks themselves, was erected during the reign of Thothmes III. The total ruin of these buildings may be accounted for from the smallness of their size, the larger ones being merely defaced or partially demolished, owing to the great labour and time required for their entire destruction.

Below the squared scarp of the rock to the W. of this are other traces of sandstone buildings; and at the S. lie *two broken statues of Amenhotep III.* which once faced towards the palace of Rameses II. They stood in the usual attitude of Egyptian statues, the left leg placed forward and the arms fixed to the side. Their total height was about 35 ft. They either belonged to an avenue leading to the temple at Kom el Hettán, or to the *edifice* at a short distance beyond them, which was erected by the same Amenhotep, as we learn from the sculptures on its fallen walls. These consisted partly of limestone and partly of sandstone; and, to judge from the execution of the sculptures and the elegance of the statues once standing within its precincts, it was a

building of no mean pretensions. Two of its sitting colossi represented Amenhotep III.: the others, Menep-tah, the son and successor of Rameses II. These last were apparently standing statues in pairs, two formed of one block, the hand of one resting on the shoulder of the other; but their mutilated condition prevents our ascertaining their exact form, or the other persons represented in these groups. But an idea may be given of their colossal size by the breadth across the shoulders, which is 5 ft. 3 in.; and though the sitting statues of Amenhotep were much smaller, their total height could not have been less than 10 ft.

About 700 ft. to the S. of these ruins is the *Kom el Hettán*, or the "Mound of Sandstone," which marks the site of another temple of Amenhotep III.; and, to judge from the little that remains, it must have held a conspicuous rank among the finest monuments of Thebes. All that now exists of the interior are the bases of its columns, some broken statues, and Syenite sphinxes of the king, with several lion-headed figures of black granite. About 200 ft. from the N. corner of these ruins are granite statues of the asp-headed goddess and another deity, formed of one block, in very high relief. In front of the door are two large tablets (stelæ) of grit-stone, with the usual circular summits, in the form of Egyptian shields, on which are sculptured long inscriptions, and the figures of the king and queen, to whom Amen-ra and Ptah-Sokari presents the emblems of life. Beyond these a long dromos of 1100 ft. extends to the two sitting colossi, which, seated majestically above the plain, seem to assert the grandeur of ancient Thebes.

Other colossi of nearly similar dimensions once stood between these and the tablets before mentioned; and the fragments of two of them, fallen prostrate in the dromos, are now alone visible above the heightened level of the alluvial soil.

d. THE COLOSSI—THE VOCAL
MEMNON.

These two gigantic statues, commonly called "*the Colossi*," both represent Amenhotep III., and no doubt stood at the entrance of the temple of that monarch, already mentioned, and of which hardly anything remains. They were of a coarse hard gritstone mixed with chalcedonies, and were both originally monoliths. They stood on pedestals of the same material, which in their turn rested on a built sandstone foundation. The height of the statues alone is about 50 ft.; but with the pedestals they must have stood more than 60 ft. above the surrounding plain. At the time they were erected, the ground immediately surrounding them was desert. The soil, which now rises to a height of about 7 ft. above their base, has been deposited by the Nile in the course of the successive years which have since elapsed. During the inundation they are surrounded by water.

The northernmost of the two statues is known as the **Colossus of Memnon**, or the **Vocal Statue of Memnon**; and was once the wonder of the ancients, owing to the sound which it was said to utter every morning at the rising of the sun. Like the other, it was a monolith; but it is conjectured to have been partially thrown down by the earthquake of B.C. 27, to which Eusebius attributes the destruction of so many of the monuments of Thebes. Some authors, however, attribute its mutilation to Cambyzes, and others to Ptolemy Lathyrus. The repairs, effected by means of blocks of sandstone placed horizontally in five layers, and forming the body, head, and upper part of the arms, were made in the reign of Septimius Severus.

No record exists of the sound which made the statue so famous having been heard while it was entire. Strabo, who visited it with Ælius Gallus, the governor of Egypt, speaks of the "upper part" having been "broken and hurled down," as he was told, "by the shock of an earthquake,"

and says that he heard the sound, but could "not affirm whether it proceeded from the pedestal or from the statue itself, or even from some of those who stood near its base;" and it appears, from his not mentioning the name of Memnon, that it was not yet supposed to be the statue of that doubtful personage. But it was not long before the Roman visitors ascribed it to the "Son of Tithonus," and a multitude of inscriptions, the earliest in the reign of Nero, and the most recent in the reign of Septimius Severus, testify to his miraculous powers, and the credulity of the writers.

Pliny calls it the statue of Memnon, and Juvenal thus refers to it:—

"Dimidio magicæ resonant ubi Memnone
chordæ."

Various opinions exist among modern critics as to whether the sound this statue was said to emit, and which is described as resembling either the breaking of a harp-string or the ring of metal, was the result of a natural phenomenon or of priestly craft. Some say that the action of the rising sun upon the cracks in the stone moist with dew caused the peculiar sound produced; while others declare that it was a trick of the priests, one of whom hid himself in the statue, and struck a metallic-sounding stone there concealed. The chief arguments in favour of this last view are, that such a stone still exists in the lap of the statue, with a recess cut in the block immediately behind it, capable of holding a person completely screened from view below, and, above all, the suspicious circumstance that the sound was heard twice or thrice by important personages, like the Emperor Hadrian,—"*Χαίρων και τριτον αχονη*," rejoicing (at the presence of the emperor), it "uttered a sound a third time,"—while ordinary people only heard it once, and that sometimes not until after two or three visits. The fact however of there being no record of the sounds having been heard when the statue was entire or after it was repaired, is very much in favour of

their having been produced by the action of the hot sun on the cracks in the cold stone, similar phenomena being by no means uncommon.

The form of these colossi resembles that mentioned by Diodorus in the tomb of Osymandyas, in which the figures of the daughter and mother of the king stood on either side of the legs of the larger central statue, the length of whose foot exceeded 7 cubits, or $3\frac{1}{2}$ yards. Such indeed is the size of their feet; and on either side stand attached to the throne the wife and mother of Amenhotep, in height about 6 yards. The traces of a smaller figure of his queen are also seen between his feet.

The proportions of the colossi are about the same as of the granite statue of Rameses II.; but they are inferior in the weight and hardness of their materials. They measure about 18 ft. 3 across the shoulders: 16 ft. 6 from the top of the shoulder to the elbow; 10 ft. 6 from the top of the head to the shoulder; 17 ft. 9 from the elbow to the finger's end; and 19 ft. 8 from the knee to the plant of the foot. The thrones are ornamented with figures of the god Nilus, who, holding the stalks of two plants peculiar to the river, is engaged in binding up a pedestal or table, surmounted by the name of the Egyptian monarch—a symbolic group, indicating his dominion over the upper and lower countries. A line of hieroglyphics extends perpendicularly down the back, from the shoulder to the pedestal, containing the name of the Pharaoh they represent.

Three hundred feet behind these are the remains of another *Colossus* of similar form and dimensions, which, fallen prostrate, is partly buried by the alluvial deposits of the Nile.

Corresponding to this are *Four Smaller Statues*, formed on one block, and representing male and female figures, probably of Amenhotep and his queen. They are seated on a throne, now concealed beneath the soil, and two of them are quite defaced. Their total height, without the head,

[*Egypt.*—PT. II.]

which has been broken off, is 8 ft. 3 in., including the pedestal, and they were originally only about 9 ft. 10 in. high. They are therefore a strange pendant for a colossus of 60 ft., and, even making every allowance for Egyptian symmetrophobia, it is difficult to account for their position. But the accumulation of the soil, their position on sandy ground, and their general direction, satisfactorily prove that they occupy their original site.

Eighty-three yards behind these are the fragments of another *Colossus*, which, like the last, has been thrown across the dromos it once adorned; and if the nature of its materials did not positively increase its beauty, their novelty, at least, called on the spectator to admire a statue of an enormous mass of crystallized carbonate of lime. From this point you readily perceive that the ground has sunk beneath the vocal statue, which may probably be partly owing to the numerous excavations that have been made at different times about its base.

This *dromos*, or paved approach to the temple, was probably part of the "*Royal Street*" mentioned in some papyri found at Thebes; which, crossing the western portion of the city from the temple, communicated, by means of a ferry, with that of Luxor, founded by the same Amenhotep, on the other side of the river; as the great *dromos* of sphinxes, connecting the temples of Luxor and Karnak, formed the main street in the eastern district of Thebes.

Continuing to the westward along the edge of the desert, you arrive at the extensive mounds and walls of Christian hovels, which encumber and nearly conceal the ruins of Medeenet Háboo, having passed on the way the remains of other ancient buildings which once covered the intermediate space. Among these the most remarkable are near the N.N.E. corner of the mounds, where, besides innumerable fragments of sandstone, are the vestiges of two *large colossi*. In these Christian remains are some small

crude-brick pointed arches of very early time.

e. MEDEENET HÁBOO.

The ruins at Medeenet Háboo are undoubtedly one of the four temples mentioned by Diodorus; the other three being those of Karnak, Luxor, and the Memnonium or first Rame-seum. Strabo, whose own observation, added to the testimony of several ruins still traced on the W. bank, is far more authentic, affirms that Thebes "had *many* temples, the greater part of which Cambyses defaced."

During the empire the village of Medeenet Háboo was still inhabited, and the early Christians converted one of the deserted courts of the great temple into a church, having its nave separated from the aisles by columns, and terminating in an apse at the E. end; the idolatrous sculptures of their Pagan ancestors being concealed by a coating of clay. The small apartments at the back part of this building were appropriated by the priests of the new religion, and houses of crude brick were erected on the ruins of the ancient village, and within the precincts of the temple. The size of the church and extent of the village prove its Christian population to have been considerable, and show that Thebes ranked among the principal dioceses of the Coptic Church. But the invasion of the Arabs put a period to its existence, and its timid inmates, on their approach, fled to the neighbourhood of Esneh; from which time Medeenet Háboo ceased to hold a place among the villages of Thebes.

Another interesting Coptic church was recently discovered by M. Maspero under a tomb in Thebes. It is a subterranean church, dating from the fifth century, and contains a number of very interesting inscriptions. These are in the Coptic, Greek, and Syriac languages. Among them are the explanations of Cyril of Alexandria with reference to the different natures of Christ.

The small Temple of Thothmes III.

—Before this temple is an open court, about 80 ft. by 125, whose front gate bears on either jamb the figure and name of Autocrator, Cæsar, Titus, Ælius, Adrianus, Antoninus, Eusebes. Besides this court, Antoninus Pius added a row of eight columns, united (four on either side) by intercolumnar screens, which form its N. end; and his name again appears on the inner faces of the doorway, the remaining part being unsculptured. On the N. of the transverse area, behind this colonnade, are two pyramidal towers, apparently of Roman date, and a pylon uniting them, which last bears the names and sculptures of Ptolemy Lathyrus on the S., and of Dionysius on the N. face. To this succeeds a small hypæthral court and pyramidal towers of the Ethiopian Pharaoh who defeated Sennacherib; which, previous to the Ptolemaic additions, completed the extent of the elegant and well-proportioned vestibules of the original temple. This court was formed by a row of four columns on either side, the upper part of which rose considerably above the screens that united them to each other and to the towers at its northern extremity. Here Nectanebo has effaced the name of Tirhakah and introduced his own: and the hieroglyphics of Ptolemy Lathyrus have usurped a place among the sculptures of the Ethiopian monarch.

Passing these towers you enter another court, 60 ft. long, on either side of which stood a row of nine columns, with a lateral entrance to the right and left. The jambs of one of these gateways still remain. They are of red granite, and bear the name of Petamunoph.

The corresponding door is, like the rest of the edifice, of sandstone from the quarries of Silsilis. This court may be called the inner vestibule, and to it succeeds the original edifice, composed of an isolated sanctuary, surrounded on three sides by a corridor of pillars, and on the fourth by six smaller chambers.

The original founder of this part of the building was Amen-noo-het, or

Hatasoo, who raised the great obelisk of Karnac; Thothmes II. continued or altered the sculptures; and Thothmes III. completed the architectural details of the sanctuary and peristyle. To these were afterwards added the hieroglyphics of Rameses III. on the outside of the building, to connect, by similarity of external appearance, the temple of his predecessors with that he erected in its vicinity. Some restorations were afterwards made by Ptolemy Physcon; and, in addition to the sculptures of the two front doorways, he repaired the columns which support the roof of the peristyle. Hakóris, of the XXIXth Dynasty, had previously erected the wings on either side; and with the above-mentioned monarchs he completed the number of eleven who added repairs or sculptures to this building. A stone gateway was also added at the N.E. extremity of this temple. The doorway is curious, from being made in the fashion of those of the early time of the Pyramid kings. About 170 ft. N. by E. from this is an underground passage, upwards of 60 ft. in length and 2 ft. 5 in. in breadth, descending to a small tank, also of hewn stone, and still containing water, about 8 ft. deep; and what is most remarkable is that the water is perfectly sweet, though in the midst of mounds abounding in nitre.

About 90 ft. from the E. side of the inner court is an open *Tank* or basin, cased with hewn stone, whose original dimensions may have been about 50 ft. square; beyond which, to the S., are the remains of a large crude-brick *Wall*, with another of stone, crowned by battlements in the form of Egyptian shields, and bearing the name of Rameses V., by whom it was probably erected. This wall turns to the N. along the E. face of the mounds, and appears to have enclosed the whole of the temenos surrounding the temples, and to have been united to the E. side of the front tower of the great temple. Close to the tank is a broken statue, bearing the ovals of Rameses II. and of Taia, the wife of Amenhotep III., his ancestor; and

several stones, inscribed with the name of this Rameses, have been used in the construction of the gateway of Lathyrus and the adjoining towers.

Great Temple and Palace of Rameses III.—*Plan and General Features.*—

The S. or front part consists of a building once isolated, but since united by a wall with the towers of the last-mentioned temple, before which two lodges form the sides of its spacious entrance. Still farther to S. of this stood a raised platform, strengthened by other masonry, bearing the name of the founder of the edifice, similar to those met with before the dromos of several Egyptian temples. Within, or to the N. of the lodges, is the main part of the building, resembling a pyramidal tower on either hand, between which runs an oblong court, terminated by a gateway, which passes beneath the chambers of the inner or N. side. The whole of this edifice constituted what has been called the *Palace of the King*; and in addition to several chambers that still remain, several others stood at the wings, and in the upper part, which have been destroyed. The sculptures on the walls of the apartment over the gate on the 3rd floor are the more interesting, as they are a singular instance of the internal decorations of an Egyptian palace. Here the king is attended by the ladies of his family, some of whom present him with flowers, or wave before him fans and flabella; and a favourite is caressed, or invited to divert his leisure hours with a game of draughts; but they are all obliged to stand in his presence, and the king alone is seated on an elegant *fauteuil* amidst his female attendants—a custom still prevalent throughout the East. The queen is not among them; and her oval is always blank, wherever it occurs, throughout the building.

The same game of draughts is represented in the grottos of Beni Hassan, which are of a much earlier period, in the reign of Osirtasen, of the XIIth Dynasty. That it is not chess is evident from the men being

all of similar size and form, varying only in colour on opposite sides of the board. They have sometimes human heads; and some have been found of a small size, with other larger pieces, as if there was a distinction, like our kings and common men in draughts. The visitor should make a point of climbing up and viewing the Colossi and the Rameseum from the windows of the chamber.

On the front walls the conqueror smites his suppliant captives in the presence of Amen-ra, who, on the N.E. side, appears under the form of Ra, the physical Sun, with the head of a hawk. An ornamental border, representing "the chiefs" of the vanquished nations, European, Asiatic, and African, extends along the base of the whole front; and on either side of the oblong court or passage of the centre Rameses offers similar prisoners to the deity of the temple, who says, "Go, my cherished and chosen, make war on foreign nations, besiege their forts, and carry off their people to live as captives." Here ornamented balustrades, supported each by four figures of African and Northern barbarians, remind us of Gothic taste; and the summit is a row of shields, the usual battlements of Egyptian architecture.

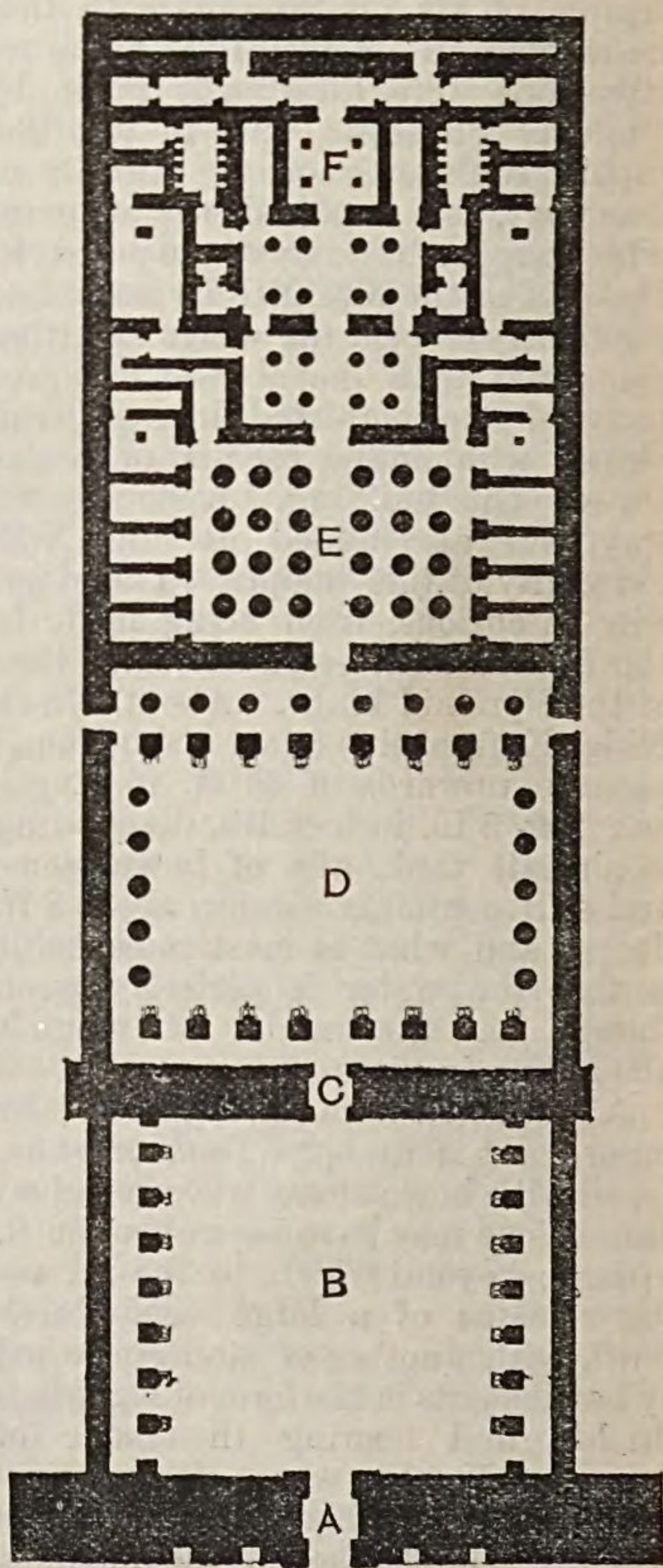
From the palace a dromos of 265 ft. led to the *Great Temple*, whose front is formed of two lofty pyramidal towers or propyla, with a pylon or doorway between them (A), the entrance to the first area or propylæum.

The sculptures over this *First Pylon* refer to the panegyrics of the king, whose name, as at the palace of Rameses II., appears in the centre. Those on the W. tower represent the monarch about to slay two prisoners in the presence of Ptah-Sokari, others being bound below and behind the figure of the god. In the lower part is a tablet, commencing with the 12th year of Rameses; and on the E. tower the same conqueror smites similar captives before Amen-ra. Beneath are other names of the conquered cities or districts of this northern enemy; and at the upper part of the

propylon a figure of colossal proportions grasps a group of suppliant captives his uplifted arm is about to sacrifice.

Passing through 'the pylon, you enter the *First Court* (B), about 110 ft.

TEMPLE OF MEDEENET HABOO,
THEBES. 1311 B.C.



by 135 ft. having on the right or N. side a row of seven Osiride pillars, and on the left or S. eight circular columns, with bell-formed capitals, representing, not as is erroneously supposed, the full-blown lotus, but the papyrus plant.

We now come to two other pyramidal towers with a pylon between them (c).

On the W. tower Rameses III. leads the prisoners he has taken to Amen-ra, who presents the falchion of vengeance, which the king holds forth his hand to receive; and on the E. is an inscription beginning with the "eighth year of his beloved Majesty" Rameses III. It has been translated by M. de Rougé, and contains the names of a large number of the Mediterranean nations of antiquity, including the Pelasgi, the Teuceri, the Siculi, the Daunians and the Oscans, who seem to have been confederated against Egypt with the Asiatics.

This *Second Pylon* (c) is of red granite, the hieroglyphics on whose jambs are cut to the depth of two or three inches. Those on the outer face contain offerings to different deities, among which we find a representation of the gateway itself; and at the base of the jambs are four lines, stating that "Rameses made these buildings for his father Amen-ra, (and) erected for him (this) fine gateway of good blocks of granite stone, the door itself of wood embellished with plates of pure gold . . . for his good name (Rameses), Amen rejoicing to behold it."

The summit of this pylon is crowned by a row of sitting cynocephali (or apes), the emblems of Thoth.

We now enter the *Second Court* (D), one of the finest which adorn the various temples of Egypt. Its dimensions are about 123 ft. by 133 ft., and its height from the pavement to the cornice 39 ft. 4 in. It is surrounded by an interior peristyle, whose east and west sides are supported by five massive columns, the south by a row of eight Osiride pillars, and the north by a similar number, behind which is an elegant corridor of circular columns, whose effect is unequalled by any other in Thebes. The colours, too, add greatly to the beauty of its columns, of whose massive style some idea may be formed, from their circumference of nearly 23 ft. to a height of 24 ft., or about

3 diameters. In contemplating the grandeur of this court, one cannot but be struck with the paltry appearance of the Christian colonnade that encumbers the centre; or fail to regret the demolition of the interior of the temple, whose architraves were levelled to form the columns that now spoil the architectural effect of the area: and the total destruction of the Osiride figures once attached to its pillars. But if the rigid piety, or the domestic convenience, of the early Christians destroyed much of the ornamental details of this grand building, we are partly repaid by the interesting sculptures they unintentionally preserved beneath the clay or stucco with which they concealed them. The architraves present the dedication of the palace of "Rameses at Thebes," which is said to have been built of hard blocks of sandstone, and the adytum to have been beautified with the precious metals. Mention is also made of a doorway of hard stone, ornamented in a manner similar to the one before noticed.

In the E. wall of the corridor of the court is a secret passage, which leads to an opening over the side door, as if intended to enable those within to look down and annoy any assailants from without; and another passage is on the W. wall; but both appear to have been made after the building was completed.

The remainder of the temple to the W. was until lately completely buried beneath the ruins of the Coptic village. A doorway leads into a hall of columns (E) now in a state of ruin, but which must have been magnificent when first erected. To this succeeds two smaller columnar halls leading to the sanctuary of the temple, (F) on either side are an immense number of small chambers, the walls of which are adorned with the ordinary religious scenes. The colours of the paintings in some of these chambers are still very bright.

In the corner of one of them a large number of little Osiride figures, all broken, were found under the pavement; they had been placed there

probably for the purpose of consecrating the place.

The head and forepart of several lions project, at intervals, from below the cornice of the exterior of the building, whose perforated mouths, communicating by a tube with the summit of the roof, served as conduits for the rain-water which occasionally fell at Thebes. Nor were they neglectful of any precaution that might secure the paintings of the interior from the effects of rain; and the joints of the stones which formed the ceiling being protected by a long piece of stone, let in immediately over the line of their junction, were rendered impervious to the heaviest storm. For showers fall annually in Thebes: perhaps on an average four or five in the year: and every eight or ten years heavy rains fill the torrent-beds of the mountains, which run to the banks of the Nile. It was a storm of this kind that did much damage to Belzoni's tomb.

Square apertures were also cut at intervals in the roofs, the larger ones intended for the admission of light, the smaller probably for suspending the chains that supported lamps for the illumination of the interior.

Sculptures.—The sculptures on the walls of this temple are very interesting. Some of them have been referred to in passing through it, but others merit a more detailed description. We will begin with those on the

Interior of the Second Court.—The upper compartments of the N., S., E., and W. sides of this court are occupied with what may be called *Ceremonial Scenes*. Beginning with the E., or rather N.E. side (to the right on entering), Rameses is borne in his shrine, or canopy, seated on a throne ornamented by the figures of a lion, and a sphinx which is preceded by a hawk. Behind him stand two figures of Truth and Justice, with outspread wings. Nine Egyptian princes, whose names are above them, sons of the king, bear the shrine; officers wave flabella around the monarch; and others, of the sacerdotal order, attend on either

side, carrying his arms and insignia. Four others follow: then six of the sons of the king, behind whom are two scribes and eight attendants of the military class, bearing stools and the steps of the throne. In another line are members of the sacerdotal order, four other of the king's sons, fan-bearers, and military scribes; a guard of soldiers bringing up the rear of the procession. Before the shrine, in one line, march six officers, bearing sceptres and other insignia; in another, a scribe reads aloud the contents of a scroll he holds unfolded in his hands, preceded by two of the king's sons and two distinguished persons of the military and priestly orders. The rear of both these lines is closed by a pontiff, who, turning round towards the shrine, burns incense before the monarch; and a band of music, composed of the trumpet, drum, double pipe, and *crotala*, or clappers, with choristers, forms the van of the procession. The king, alighted from his throne, officiates as priest before the statue of Amen-Khem, or Amen-ra Generator; and, still wearing his helmet, he presents libations and incense before the altar, which is loaded with flowers and other suitable offerings. The statue of the god, attended by officers bearing flabella, is carried on a palanquin, covered with rich drapery, by twenty-two priests; and behind it follow others, bringing the table and the altar of the deity. Before the statue is the sacred bull, followed by the king on foot, wearing the cap of the "lower country." Apart from the procession itself stands the queen as a spectator of the ceremony; and before her a scribe reads a scroll he has unfolded. A priest turns round to offer incense to the white bull, and another, clapping his hands, brings up the rear of a long procession of hieraphori, carrying standards, images, and other sacred emblems; and the foremost bear the statues of the king's ancestors. This part of the picture refers to the *Coronation* of the king, who, in the hieroglyphics, is said to have "put on the crown of the upper

and lower countries;" which the carrier-pigeons, flying to the four sides of the world, are to announce to the gods of the south, north, east, and west.

In the next compartment the president of the assembly reads a long invocation, the contents of which are contained in the hieroglyphic inscription above; and the six ears of corn, which the king, once more wearing his helmet, has cut with a golden sickle, are held out by a priest towards the deity. The white bull, and the images of the king's ancestors, are deposited in his temple, in the presence of Amen-Khem, the queen still witnessing the ceremony, which is concluded by an offering of incense and libation made by Rameses to the statue of the god.

In the lower compartments on this side is a procession of the arks of Amen-ra, Maut, and Khonso, which the king, whose ark is also carried before him, comes to meet. In another part the gods Seth and Hor-Hat pour alternate emblems of life and power (or purity) over the king; and on the south wall he is introduced by several divinities into the presence of the patron deities of the temple.

In the upper part of the W. wall Rameses makes offerings to Ptah-Sokari and to Kneph; in another compartment he burns incense to the ark of Sokari; and near this is a tablet relating to the offerings made to the same deity. The ark is then borne by 16 priests, with a pontiff and another of the sacerdotal order in attendance. The king then joins in another procession formed by eight of his sons and four chiefs, behind whom two priests turn round to offer incense to the monarch. The hawk, the emblem of the king, or of Horus, precedes them, and 18 priests carry the sacred emblem of the god Nofre-Atmoo, which usually accompanies the ark of Sokari.

On the S. wall marches a long procession, composed of hieraphori, bearing different standards, thrones, arks, and insignia, with musicians, who precede the king and his attend-

ants. The figure of the deity is not introduced, perhaps intimating that this forms part of the religious pomp of the corresponding wall, and, from the circumstance of the king here wearing the *pshent*, it is not improbable it may also allude to his coronation.

On the N. wall the king presents offerings to different gods, and below is an ornamental kind of border, composed of a procession of the king's sons and daughters. Four of the former, his immediate successors, bear the asp or basilisk, the emblem of majesty, and have the kingly ovals added to their names.

The lower compartments of the N., S., E., and W. sides of this court are filled with *Historical* or *Battle Scenes*. They commence on the S.W. wall (to the l. on entering).

Here Rameses, standing in his car, which his horses at full speed carry into the midst of the enemy's ranks, discharges his arrows on their flying infantry. The Egyptian chariots join in the pursuit, and a body of their allies assist in slaughtering those who oppose them, or bind them as captives. The right hands of the slain are then cut off as trophies of victory.

The sculptures on the lower part of the W. wall are a continuation of the scene. The Egyptian princes and generals conduct "captive chiefs" into the presence of the king. He is seated at the back of his car, and the spirited horses are held by his attendants on foot. Besides other trophies, large heaps of hands are placed before him, which an officer counts one by one as the other notes down their number on a scroll, each heap containing 3000, and the total indicating the returns of the enemy's slain. The number of captives, reckoned 1000 in each line, is also mentioned in the hieroglyphics above, where the name of the *Liboo* (Libyans) or *Rebo* points out the nation against whom this war was carried on. A long hieroglyphic inscription is placed over the king, and a still longer tablet, occupying a great part of this wall, refers to the exploits of the Egyptian conqueror, and bears the date of his fifth year.

The suite of this historical subject continues on the S. wall. The king, returning victorious to Egypt, proceeds slowly in his car, conducting in triumph the prisoners he has made, who walk beside and before it, three others being bound to the axle. Two of his sons attend as fan-bearers, and the several regiments of Egyptian infantry, with a corps of their allies, under the command of three other of these princes, marching in regular step and in the close array of disciplined troops, accompany their king. He arrives at Thebes, and presents his captives to Amen-ra and Maut, the deities of the city, who compliment him, as usual, on the victory he has gained, and the overthrow of the enemy he has "trampled beneath his feet."

Exterior of the Building.—But if the sculptures of the area arrest the attention of the antiquary, or excite the admiration of the traveller, those of the exterior of the building are no less wonderful, and the north and east walls are covered with a profusion of the most varied and interesting subjects, which may also be divided into ceremonial and historical.

The *Ceremonial Scenes* are on the W. wall, which is entirely covered with a list of the Festivals celebrated during the year in the temple by Rameses III., and on the upper part of the N. wall where the king is making suitable offerings to the gods.

The *Historical or Battle Scenes* are on the N. and E. walls.

Beginning at the east end of the W. wall, there are a succession of 10 pictures, arranged in compartments, illustrating the history of a war waged by Rameses III. against the Libyans or *Rebo*, and the *Takkaro* or *Tochari*. *1st Picture*: A trumpeter assembles the troops, who salute the king as he passes in his car. Rameses advances at a slow pace in his chariot, attended by fan-bearers, and preceded by his troops: and a lion running at the side of the horses reminds us of the account given of Osymandyas, who was said to have been accompanied in war by that animal. Other instances

of it are met with in Nubia, among the sculptures of the second Rameses. *2nd Picture*: The enemy are the Tamahoo, a Libyan tribe, who await the Egyptian invaders in the open field; the king presses forwards in his car, and bends his bow against the enemy. Several regiments of Egyptian archers in close array advance on different points, and harass them with showers of arrows. The chariots rush to the charge, and a body of allies maintains the combat, hand to hand, with the enemy, who are at length routed, and fly before their victorious aggressors. *3rd Picture*: Some thousands are left dead on the field, whose tongues, and hands, being cut off, are brought by the Egyptian soldiers as proofs of their success. Three thousand five hundred and thirty-five hands and tongues form part of the registered returns; and two other heaps, and a third of tongues, containing each a somewhat larger number, are "brought" under the superintendence of the chief officers, like David's trophies, "to the king." (Cf. 1 Sam. xviii. 27, and 2 Kings x. 8.) *4th Picture*: The monarch then alights from his chariot and distributes rewards to his troops, and harangues the generals, while his military secretaries draw up an account of the number of spears, bows, swords and other arms taken from the enemy, which are laid before them; and mention seems to be made in the hieroglyphics of the horses that have been captured. *5th Picture*: Rameses then proceeds in his car, having his bow and sword in one hand and his whip in the other, indicating that his march still lies through an enemy's country. The van of his army is composed of a body of chariots; the infantry, in close order, preceding the royal car, constitute the centre, and other similar corps form the wings and rear. The hieroglyphic text contains little but praises addressed to the king and thanks to the gods. *6th Picture*: The troops are again summoned by sound of trumpet to the attack of another enemy, the *Takkaro*, and the Egyptian monarch gives orders for charging the hostile army

drawn up in the open plain. The troops of the enemy, after a short conflict, are routed, and retreat in great disorder. The women endeavour to escape with their children on the first approach of the Egyptians, and retire in *plaustra* drawn by oxen. The flying chariots denote the greatness of the general panic. *7th Picture*: The conquering Egyptians advance into the interior of the country. Here, while passing a large morass, the king is attacked by several lions, one of which, transfixed with darts and arrows, he lays breathless beneath his horse's feet; another attempts to fly towards the jungle, but receiving a last and fatal wound, writhes in the agony of approaching death. A third springs up from behind his car, and the hero prepares to receive and check its fury with his spear. It was, perhaps, in this country that Amenhotep III. killed the 110 lions, which, according to the inscription on a scarabæus in the Boolak Museum, he boasts of having slain in the first 10 years of his reign. Below this group is represented the march of the Egyptian army, with their allies, the *Shai-retana*, the *Shaso* or *Shos*? (supposed to be Arabs), and a third corps, armed with clubs, whose form and character are very imperfectly preserved.

8th Picture: Here we have the only representation existing in Egypt of a naval engagement. The Egyptians attack the hostile ships with a fleet of galleys, which in their shape differ essentially from those used on the Nile. The general form of the vessels of both combatants is very similar: a raised gunwale, protecting the rowers from the missiles of the foe, extends from the head to the stern, and a lofty poop and forecastle contain each a body of archers; but the head of a lion, which ornaments the prows of the Egyptian galleys, serves to distinguish them from those of the enemy. The former bear down their opponents, and succeed in boarding them and taking several prisoners. One of the hostile galleys is upset, and the slingers in the shrouds, with the archers and spearmen on the prows, spread dismay

among the few who resist. The king, trampling on the prostrate bodies of the enemy, and aided by a corps of bowmen, discharges from the shore a continued shower of arrows: and his attendants stand at a short distance with his chariots and horses, awaiting his return. The scene of this engagement is doubtful, but it is evident that it took place either close to the coast or at the mouth of a river. *9th Picture*: The conquering army leads in triumph the prisoners captured in the naval fight, and the amputated hands of the slain are laid in heaps before the military chiefs. Though this custom savours of barbarism, the humanity of the Egyptians is very apparent in the above conflict; where the soldiers on the shore and in the ships do their utmost to rescue their enemies from a watery grave. The king distributes rewards to his victorious troops; and then commences the march back to Egypt. On the way, he stops at a town called in the hieroglyphics, *Migdol-en-Rameses-hakou*. *10th Picture*: Triumphal return of the king to Thebes conducting his prisoners in triumph, and making offerings to the Theban triad, Amen-ra, Maut, and Khons. The text contains his address to the divinities, and their response, and also an address of the prisoners to the king imploring his clemency, in order that they may live and celebrate his courage and virtues.

On the remaining part of the E. wall, to the S. of the second pylon, another war is represented. In the first picture the king, alighted from his chariot, armed with his spear and shield, and trampling on the prostrate bodies of the slain, besieges the fort of an Asiatic enemy, whom he forces to sue for peace. In the next, he attacks a larger town surrounded by water. The Egyptians fell the trees in the woody country which surrounds it, probably to form testudos and ladders for the assault. Some are already applied by their comrades to the walls, and, while they reach their summit, the gates are broken open, and the enemy are driven from the ramparts, or precipitated over the parapet, by

the victorious assailants, who announce by sound of trumpet the capture of the place.

In the third compartment, on the N. face of the first propylon, Rameses attacks two large towns, the upper one of which is taken with little resistance, the Egyptian troops have entered it and gained possession of the citadel. In the lower one, the terrified inhabitants are engaged in rescuing their children from the approaching danger, by hurrying them into the ramparts of the outer wall. The last picture occupies the upper or N. end of the E. side, where the king presents his prisoners to the gods of the temple.

Other Ruins.—Six hundred and fifty feet S.W. of the pavilion of Medeenet Háboo is a *small Ptolemaic Temple*, built of sandstone, dedicated to Thoth. In the adytum are some curious hieroglyphical subjects, which have thrown great light upon the names and succession of the Ptolemies who preceded Physcon, or Euergetes II. This monarch is here represented making offerings to four of his predecessors, Soter, Philadelphus, Philopator, and Epiphanes, each name being accompanied by that of their respective queens. It is here, in particular, that the position of the Ptolemaic cognomen, as Soter, Philadelphus, and others, satisfactorily proves that it is after, and not in the name, that we must look for the title which distinguished each of these kings; nor will any one conversant with hieroglyphics fail to remark the adoption of these cognomens in each prenomens of a succeeding Ptolemy; a circumstance analogous to the more ancient mode of borrowing, or *quartering*, from the prenomens of an earlier Pharaoh some of the characters that composed that of a later king. The building, whose total length does not exceed 48 ft., consists of a transverse outer court, and three smaller successive chambers, communicating with each other.

Near it, to the W., was an artificial basin, now forming a pond of irregular shape during the inundation, and surrounded on three sides by mimosas;

beyond which, to the N.W. and W., are the traces of some ruins, the remains of Egyptian and Copt tombs, and the limited enclosure of a modern church.

A low plain, once a lake, extends from the S.W. of this temple to the distance of 7300 ft., by a breadth of 3000 ft., whose limits are marked by high mounds of sand and alluvial soil; on one series of which stands the modern village of *Kom el-Byrat*, the two southernmost presenting the vestiges of tombs, and the relics of human skeletons. This lake is called *Birket Háboo*. That the tradition, which makes this a real lake is founded on fact, is evident from the appearance of the mounds of alluvial soil around it, which are taken from its excavated bed; and, if required, we might find an additional proof in the upper part of the mounds on the desert side having on their summit some of the stones that form the substratum beneath the alluvial deposit. The excavation was evidently made after the mud of the inundation had accumulated considerably upon the Theban plain: and though a smaller lake had probably been made there before, this larger one may not date till after the age of Amenhotep III., his colossi being based on the stony soil of the desert, which the inundation did not then reach.

The lake was intended for the same purpose as that of Memphis; and it is not impossible that the tombs on its southern shores may have been of those offenders who were doomed to be excluded from a participation in the funeral honours which the pious enjoyed in the consecrated mansions of the dead on the N. side of this Acherusian lake:—“*Contum errant annos.*”

Three thousand feet S.W. of the western angle of the lake is a *small temple of Roman date*, bearing the name of Hadrian, and of Antoninus Pius, who completed it, and added the pylon in front. Its total length is 45 ft., and breadth 53: with an isolated sanctuary in the centre, two small chambers on the N.E., and three

on the S.W. side; the first of which contains a staircase leading to the roof. In front stand two pylons, the outermost one being distant from the door of the temple about 200 ft.

f. DAYR EL-MEDEENEH.

Between the Rameseum and the mountains, and behind the old cemetery called Koornet Murraee, is a small temple erected to Ptolemy Philopator. It is called *Dayr el-Medeeneh*, from having been the abode of the early Christians. It measures 60 ft. by 33. Being left unfinished, it was completed by Physcon, or Euergetes II., who added the sculptures to the walls of the interior, and part of the architectural details of the portico; the pylon in front bearing the name of Dionysius. The vestibule is ornamented with two columns supporting the roof, but it is unsculptured. The corridor is separated from this last by intercolumnar screens, uniting, on either side of its entrance, one column to a pilaster, surmounted by the head of Athor. On the E. wall of this corridor or pronaos, Ptolemy Philometer, followed by "his brother, the god," Physcon, and the queen Cleopatra, makes offerings to Amen-ra; but the rest of the sculptures appear to present the names of Physcon alone, who adopted, on his brother's death, the name and oval of Philometer, with the additional title of "god Soter."

A staircase, lighted by a window of peculiar form, once led to the roof; and the back part of the *naos* consists of three parallel chambers. The centre one, or adytum, presents the sculptures of Philopator on the back and half the side walls, which last were completed by the 2nd Euergetes; as recorded in a line of hieroglyphics at the junction of the first and subsequent compartments. Amen-ra, with Maut and Khonso, Athor and Justice, share the honours of the adytum; but the dedication of Philopator decides that the temple was consecrated to the Egyptian Aphrodite, "the president of the west." In the eastern

chamber Philopator again appears in the sculptures of the end wall, where Athor and Justice hold the chief place; while Amen-ra and Osiris, the principal deities in the lateral compartments, receive the offerings of Euergetes II. The name of Augustus also appears at the back of the naos.

In the western chamber the subjects are totally different from any found in the temples of Thebes; and appear to have a sepulchral character. Here Philopator pays his devotions to Osiris and Isis; on the E. side Physcon offers incense to the statue of Khem, preceded by Anubis, and followed by the ark of Sokari; and on the opposite wall is the judgment scene, frequently found on the papyri of the Egyptians. Osiris, seated on his throne, awaits the arrival of those souls which are ushered into Amenti: the four genii stand before him on a lotus-blossom; and the *female* Cerberus is there, with Harpocrates seated on the crook of Osiris. Thoth, the god of letters, presents himself before the king of Hades, bearing in his hand a tablet, on which the actions of the deceased are noted down; while Horus and Aroeris are employed in weighing the good deeds of the judged against the ostrich-feather, the symbol of Justice or Truth. A cynocephalus, the emblem of Thoth, is seated on the top of the balance. At length comes the deceased; who advances between two figures of the goddess, and bears in his hand the symbol of truth, indicating his meritorious actions, and his fitness for admission to the presence of Osiris. The forty-two assessors, seated above, in two lines, complete the sculptures of the W. wall; and all these symbols of death seem to show that the chamber was dedicated to Osiris, in his peculiar character of judge of the dead.

Several enchorial and Coptic inscriptions have been written in the interior, and on the outside of the vestibule, whose walls, rent by the sinking of the ground and human violence, make us acquainted with a not uncommon custom of Egyptian architects,—the use of *wooden dove-*

tailed cramps, which connected the blocks of masonry. Wood, in a country where very little rain falls, provided the stones are closely fitted together, lasts for ages, as may be seen by these sycamore cramps; and the Egyptians calculated very accurately the proportionate durability of different substances, and the situation adapted to their respective properties. Hence, they preferred sandstone to calcareous blocks for the construction of their temples, a stone which, in the dry climate of Egypt, resists the action of the atmosphere much longer than either limestone or granite; but they used calcareous substructions *beneath* the soil, because they were known to endure where the contact with the salts would speedily decompose the harder but less durable granite.

The walls surrounding the court of this temple present a peculiar style of building, the bricks being disposed in concave and convex courses forming a waving line, which rises and falls alternately along their whole length.

g. DAYR EL-BAHREE.

After passing the hill of Sheykh Abd el Koorneh, at the northern extremity of the Assasseéf, and immediately below the cliffs of the Libyan mountain, is an ancient temple, whose modern name, **Dayr el-Bahree**, or "the Northern Convent," indicates its having served, like most of the temples at Thebes, as a church and monastery of the early Christians.

An extensive dromos of 1600 ft., terminated at the S.E. by a sculptured pylon, whose substructions alone mark its site, led in a direct line between a double row of sandstone sphinxes to the entrance of its square enclosure; before which were two obelisks. Following the same line, and 200 ft. to the N.W. of this gateway, is an inclined plane of masonry, leading to a granite pylon in front of the inner court; and about 150 ft. from the base of this ascent a wall at right angles with it extends on either side to the distance of 100 ft., having

before it a peristyle of eight polygonal columns, forming a covered corridor.

The plan on which this temple was constructed is curious, and differs entirely from that of any other in Egypt. It was built in stages up the slope of the mountain, flights of steps leading from one court to the other. The builder, or rather the designer, of this temple was Amen-noo-het, or **Hatasoo**, the sister of Thothmes II. and Thothmes III. Her name appears constantly in various parts of the building, though nearly always it has been defaced, and replaced by that of Thothmes III. Considering the material of which this temple is built, a beautiful marble-like limestone, it is astonishing that it should have escaped destruction, were it not that the tombs of the Assasseéf afforded a quarrying ground as rich and more accessible.

Sculptures.—On the S.W. side of the lowest court of the temple—the one first arrived at from the E.—are some interesting sculptures, unfortunately much disfigured. Several regiments of Egyptian soldiers are marching with boughs in their hands, bearing the weapons of their peculiar corps, and forming a triumphal procession to the sound of the trumpet and drum. An ox is sacrificed, and tables of offerings to the deity of Thebes are laid out in the presence of the troops. The rest of the sculptures are destroyed, but the remains of two boats prove that the upper compartments were finished with the same care as the others. The other walls contain remains of similar sculpture, and among them a series of hawks in very prominent relief, about the height of a man, surmounted by the asp and globe, the emblems of the sun and of the king as Pharaoh.

The granite pylon at the upper extremity of the inclined ascent bears, like the rest of the building, the name of the founder, **Hatasoo**, which, in spite of the architectural usurpation of the third Thothmes, is still traced in the ovals of the jambs and lintel. We read, after the name of Thothmes

III. (but still preceded by the square title, banner, or escutcheon of Pharaoh Hatasoo), "*She* has made this work for *her* father, 'Amen-ra, lord of the regions' (*i.e.* of Upper and Lower Egypt): *she* has erected to him this fine gateway,—'Amen protects' the work,—of granite; *she* has done this (to whom) life is given for ever.'"

Beyond this pylon, following the same line of direction, is a small area of a later epoch, and another granite pylon, being the entrance of a large chamber to which it is attached.

There are some very beautiful sculptures at the back of the temple, a short distance from the great granite pylon. An expedition to the coast of the Red Sea, and the "holy land" of Pount, appears to have reached its termination. On the S. wall is depicted the arrival of captives and hostages bearing tribute. Among other things they bring trees whose roots are tied up in baskets. The scene appears to be laid on the sea-shore, along which a detachment of Egyptian troops advances to receive the new-comers. It is curious to note the fishes appearing through the transparent water. The scene is continued on the W. wall. On the upper compartment is represented a fresh arrival of prisoners. Below, the Egyptian fleet is drawn up on the sea-shore, while the process of embarking various merchandise as tribute is being carried on. The fish are again depicted with the same curious effect.

Vaulted Chambers.—These and other inner chambers are made to imitate vaults, like the one still remaining on the outside; but they are not on the principle of the arch, being composed of blocks placed horizontally, one projecting beyond that immediately below it, till the uppermost two meet in the centre; the interior angles being afterwards rounded off to form the vault. The Egyptians were not, however, ignorant of the principle or use of the arch; and the reason of their preferring one of this construction probably arose

from the difficulty of repairing an injured vault in the tunnelled rock, and the consequences attending the decay of a single block. Nor can any one, in observing the great superincumbent weight applied to the *haunches*, suppose that this style of building is devoid of strength, and of the usual durability of an Egyptian fabric, or pronounce it to be ill-suited to the purpose for which it was erected, the support of the friable rock of the mountain, within whose excavated base it stood, and which threatened to let fall its crumbling masses on its summit.

The entrance to these vaulted chambers is by a granite doorway; and the first, which measures 30 ft. by 12, is ornamented with sculptures that throw great light on the names of some of the members of the Thothmes family. Here Thothmes I., and his queen Ames, accompanied by their young daughter, but all "deceased" at the time of its construction, receive the adoration and offerings of Hatasoo, and of Thothmes III., followed by his daughter Re-ni-nofre. The niche and inner door also present the name of the former, effaced by the same Thothmes, whose name throughout the interior usurps the place of his predecessor's. To this succeeds a smaller apartment, which, like the 2 lateral rooms with which it communicates, has a vaulted roof; and beyond is an adytum of the late date of Ptolemy Physcon.

Several blocks, used at a later period to repair the wall of the inner or upper court, bear hieroglyphics of various epochs, having been brought from other structures; among which the most remarkable are—one containing the name of King Horus, the predecessor of Rameses I., and mentioning "the father of his father's father's father," Thothmes III., who was, in reality, his fourth ancestor; and another of the 4th year of Menepthah, the son of Rameses II.

On the E. side of the dromos, and about 600 ft. from the pedestals of the obelisks, are the fragments of granite sphinxes and calcareous

columns of an early epoch, at least coëval with the founder of these structures; and a short distance beyond them is a path leading over the hills to the Tombs of the Kings.

Dayr el Bahree has acquired a great additional interest of late years, as it was at this point that M. Maspero made a most important discovery of royal mummies in 1881. For some time he had suspected that the Arabs knew of some treasure-house, from whence they were selling antiquities of value, and it was owing to a dispute between the Arabs during the course of M. Maspero's investigation which led to the revelation of the hiding-place. This was a pit not far from Sheykh Abd el Koorneh, in which were deposited the mummies of a number of kings, principally of the XIXth and XXth Dynasties, and other royal personages. These mummies appear to have been brought from the original tombs in the Valley of the Tombs of the Kings at some long distant period, and deposited at Dayr el Bahree for safety. They have now all been removed to the museum at Boolak (see p. 202).

h. TOMBS OF THE KINGS.

These are known in Arabic under their title of *Bab* or *Bibân el-Molook*, the "Gate" or "Gates of the Kings."

The distance from the river is about 3 miles. The road lies past the temple of Koorneh, and then enters a barren desolate valley, utterly blasted by the heat of the sun. Near the entrance to the gorge in which are the tombs usually visited, belonging entirely to the XIXth and XXth Dynasties, a branch path leads westward to another valley, in which are the tombs of the XVIIIth Dynasty. See Plan (p. 481).

The principle of construction in the royal tombs at Bab el-Molook is entirely different from that which regulated the ordinary Egyptian mausoleum (see p. 87). Here there is no *mastabah*, and no exterior chambers, in which the surviving relations met at certain seasons to pay their respects to the dead. The "Tombs of

the Kings" at Bab el-Molook are all excavated out of the rock, and consist of long inclined passages, with here and there halls and small chambers, penetrating to a greater or less distance into the heart of the mountain. Once the royal mummy was safely deposited in its resting-place, the entrance was built up, and the surrounding rock levelled, so as to leave no trace of the existence of the tomb. It has been conjectured by M. Mariette that the representatives, to a certain extent, of the *mastababs*, are to be found at Thebes in the temples that line the edge of the desert, and which were cenotaphs, in which the memory of the king was preserved and worshipped.

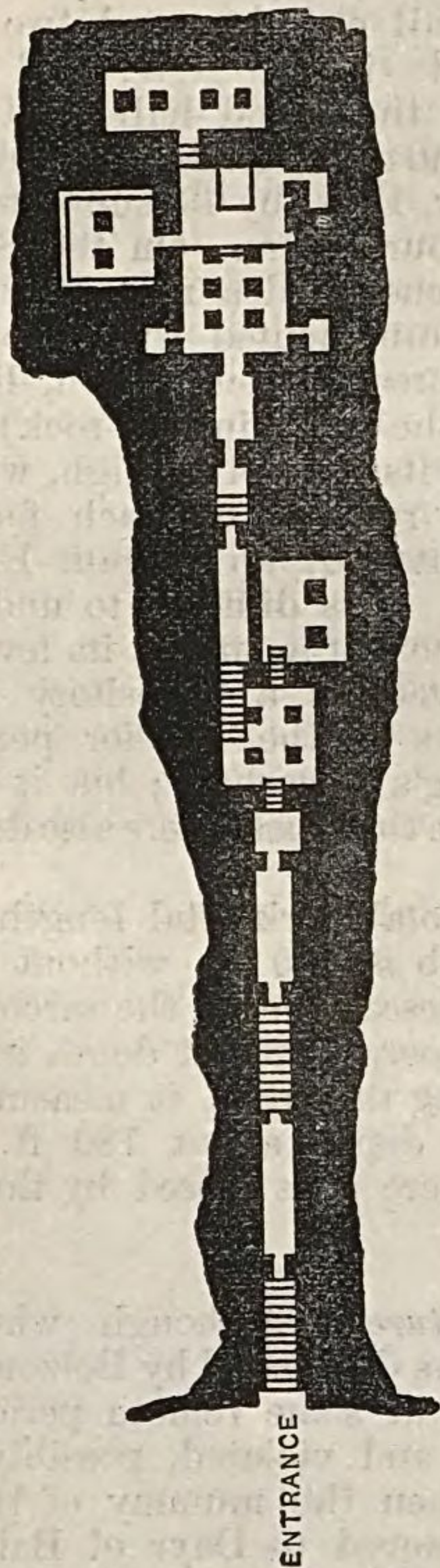
The number of tombs now open in the principal or **Eastern Valley** is 25, but they are not all kings' tombs; some are those of princes and high functionaries. Strabo speaks of having seen about 40, but he included in this number those of the western valley, and, perhaps, the Tombs of the Queens.

It would be impossible to give a detailed account of all these tombs, which indeed differ very much in interest, or to offer any very satisfactory explanation of the paintings they contain. It will be sufficient to notice at length a few of the most important. They are known to the guides by the numbers affixed to them by Sir Gardner Wilkinson, but two or three of the best worth seeing have special designations. No. 1 is in the first short valley, branching to the right; No. 2 is the first in the main valley.

No. 17. **Tomb of Sethi I.**, commonly called *Belzoni's Tomb*.—This tomb is in the second short valley to the left. It was discovered by Belzoni, and is by far the most remarkable for its sculpture and the state of its preservation.

Plan.—This is far from being well regulated, and the deviation from one line of direction greatly injures its general effect; nor does the rapid descent by a staircase of 24 ft. in perpendicular depth on a horizontal length of 29, convey so appropriate an idea

of the entrance to the abode of death as the gradual talus of others of these sepulchres. To this staircase succeeds a passage of $18\frac{1}{2}$ ft. by 9, including the jambs; and passing another door, a second staircase descends in horizontal length 25 ft. Beyond, 2 doorways and a passage of 29 ft. bring you to an oblong chamber 12 ft. by 14, where a pit, filled up by Belzoni,



Plan of Rock-cut Tomb of Sethi I.

once appeared to form the utmost limit of the tomb. Part of its inner wall was composed of blocks of hewn stone, closely cemented together, and covered with a smooth coat of stucco, like the other walls of this excavated catacomb, on which was painted a continuation of those subjects that still adorn its remaining sides.

Independent of the main object of

this pit, so admirably calculated to mislead, or at least to check the search of the curious and the spoiler, another advantage was thereby gained. The preservation of the inferior part of the tomb was effectually guaranteed from the destructive inroad of the rain-water, whose torrent its depth completely intercepted. A storm some years ago, by the havoc caused in the inner chambers, sadly demonstrated the fact.

The hollow sound of the wall of masonry above mentioned, and a small aperture, betrayed to Belzoni the secret of its hidden chambers; and a palm-tree, supplying the place of the more classic ram, soon forced the intermediate barrier. The breach displayed the splendour of the succeeding hall, at once astonishing and delighting its discoverer, whose labours were so gratefully repaid. But this was not the only part of the tomb that had been closed. The outer door was also blocked up with masonry; and the staircase before it was concealed by accumulated fragments, and by the earth that had fallen from the hill above. And it was the sinking of the ground at this part, from the water that had soaked through into the tomb, that led the peasants to suspect the secret of its position, which was revealed by them to Belzoni.

The four pillars of the first hall beyond the pit, which support a roof about 26 ft. square, are decorated, like the whole of the walls, with highly-finished and well-preserved sculptures. From their vivid colours they appear but the work of yesterday. Near the centre of the inner wall a few steps lead to a second hall, of similar dimensions, supported by two pillars, but left in an unfinished state. The sculptors had not yet commenced the outline of the figures the draughtsmen had but just completed. It is here that the first deviations from the general line of direction occur; which are still more remarkable in the staircase that descends at the southern corner of the first hall.

To this last succeed two passages, and a chamber 17 ft. by 14, communi-

cating by a door not quite in the centre of its inner wall, with the grand hall, which is 27 ft. square, and supported by six pillars. On either side of this hall is a small chamber, opposite the angle of the first pillars. The upper end terminates in a vaulted saloon, 19 ft. by 30, in whose centre stood an alabaster sarcophagus, now in the Soane Museum. It was upon the immediate summit of an inclined plane, which, with a staircase on either side, descends into the heart of the argillaceous rock for a distance of 150 ft. When Belzoni opened this tomb it extended much farther; but the rock, which from its friable nature could only be excavated by supporting the roof with scaffolding, has since fallen, and curtailed a still greater portion of its original length. The inscriptions on the sarcophagus have been translated. The mummy of Sethi I. is in the Boolak Museum.

This passage, like the entrance of the tomb and the first hall, was closed and concealed by a wall of masonry, which, coming even with the base of the sarcophagus, completely masked the staircase, and covered it with an artificial floor.

It seems hardly probable that the sacred person of an Egyptian king would be exposed in the inviting situation of these sarcophagi, especially when they took so much care to conceal the bodies of inferior subjects. It is true the entrance was closed, but the position of a monarch's tomb would be known to many besides the priesthood, and traditionally remembered by others. Some, in later times, might not be proof against the temptation of such rich plunder. The priests must at least have foreseen the chance of this; and we know that many of the tombs were plundered in very early times. Several, too, were the resting-places of later occupants; while some were burnt and reoccupied (probably at the time of the Persian invasion); and others were usurped by Greeks.

Some of the sepulchres of the kings were open from a very remote period, and seen by Greek and Roman visitors, who mention them in inscriptions

written on their walls, as the *syringes* (*συριγγες*) or tunnels—a name by which they are described by Pausanias. Diodorus, who, on the authority of the priests, reckons 47, says that 17 remained in the time of Ptolemy Lagus. From this we may infer that 17 were then open, and that the remaining 30 were closed in his time. Strabo too supposes their total number to have been about 40.

A small chamber and two niches are made in the N.W. wall of this part of the grand hall; and at the upper end a step leads to an unfinished chamber, 17 ft. by 43, supported by a row of four pillars. On the S.W. are other niches, and a room about 25 ft. square, ornamented with two pillars and a broad bench (hewn, like the rest of the tomb, in the rock) around three of its sides, 4 ft. high, with four shallow recesses on each face, and surmounted by an elegant Egyptian cornice. It is difficult to understand the purport of it, unless its level summit served as a repository for the mummies of the inferior persons of the king's household; but it is more probable that these were also deposited in pits.

The total horizontal length of this catacomb is 320 ft., without the inclined descent below the sarcophagus, and its perpendicular depth 90. But, including that part, it measures 470, and in depth about 180 ft. to the spot where it is closed by the fallen rock.

Sculptures.—Although when this tomb was discovered by Belzoni it had already, at some remote period, been opened and violated, possibly at the time when the mummy of the king was removed to Dayr el Bahree, no injury had been done to the sculptures on the walls, and when he first saw it every bas-relief was perfect, and the paintings as vivid and fresh as the day they were done. Fifty years' exposure to the tender mercies of the *savan*, the antiquity-monger, and the tourist, have considerably spoilt its original beauty, and the thoughtful visitor cannot fail to mark with regret



PLAN OF THE TOMBS OF THE KINGS (BAB EL-MOLOOK).

the spoliations and defacements to which it has been subjected.

The sculptures in the *First Passage* consist of lines of hieroglyphics relating to the king Sethi, or Osirei, "the beloved of Ptah," who was the father of Rameses II. and the occupant of the tomb. In the staircase which succeeds it are on one side 37, on the other 39 genii of various forms; among which a figure represented with a stream of tears issuing from his eyes is remarkable from having the (Coptic) word *rimi*, "lamentation," in the hieroglyphics above.

In the *Second Passage* are the boats of Kneph; and several descending planes, on which are placed the valves of doors, probably referring to the descent of Amenti. The goddess of Truth or Justice stands at the lower extremity. In the small chamber over the pit the king makes offerings to different gods, Osiris being the principal deity. Athor, Horus, Isis, and Anubis, are also introduced.

On the pillars of the *First Hall* the monarch stands in the presence of various divinities, who seem to be receiving him after his death. But one of the most interesting subjects here is a procession of four different people, of red, white, black, and again white complexions, four by four, followed by Ra, "the sun." The four red figures are Egyptians, designated under the name *rôt*, "mankind;" the next, a white race, with blue eyes, long bushy beards, and clad in a short dress, are a northern nation, with whom the Egyptians were long at war, and appear to signify the nations of the north; as the negroes (called *Nahsi*) the south; and the four others, also a white people, with a pointed beard, blue eyes, feathers in their hair, and crosses or other devices about their persons, and dressed in long flowing robes, the east. These then are not in the character of prisoners, but a typification of the four divisions of the world, or the whole human race, and are introduced among the sculptures of these sepulchres in the same abstract sense as the trades of the Egyptians in the tombs of private

individuals; the latter being an epitome of human life, as far as regarded that people themselves, the former referring to the inhabitants of the whole world.

On the end wall of this hall is a fine group, which is remarkable as well for the elegance of its drawing as for the richness and preservation of the colouring. The subject is the introduction of the king, by Horus, into the presence of Osiris and Athor.

Though not the most striking, the most interesting drawings in this tomb are those of the *Second Hall*, which was left unfinished; nor can any one look upon those figures with the eye of a draughtsman, without paying a just tribute to the freedom of their outlines. In preparing the wall to receive the bas-reliefs it was sometimes customary to portion it out into squares; but it was not the method universally adopted for drawing Egyptian figures. We see in this and other places that they were sketched without that prescribed measurement; and it is probable that this was principally used when a copy was made of an original drawing—a method adopted by us at the present day. Here we find that the position of the figures was first traced with a red colour by the draughtsman; when, having been submitted to the inspection of the master-artist, those parts which he deemed deficient in proportion or correctness of attitude were altered by him in black ink (as appears to have been the case in the figures here designed); and in that state they were left for the chisel of the sculptor. But on this occasion the death of the king or some other cause prevented their completion: though their unfinished condition, so far from exciting our regret, affords a satisfactory opportunity of appreciating the skill of the Egyptian draughtsmen. We here see the bold decided line which was the aim of all antique drawing. In these figures some of the lines are a foot or a foot and a quarter in length; as from the shoulder to the elbow, or the knee to the instep; and done at a single stroke; while the red

lines of the inferior artist, and his *pentimenti*, show, that, though he occasionally failed in the perfect use of his pencil, he was instructed in the same bold style of drawing, and in the importance of one long-continuous outline. In the sculptures critically examined, we may trace the handiwork of several artists.

The subjects in the succeeding *Passages* refer mostly to the liturgies or ceremonies performed to the deceased monarch. In the *Square Chamber* beyond them the king is seen in the presence of the deities Athor, Horus, Anubis, Isis, Osiris, Nofre - Atmoo, and Ptah. The "Liturgy of Ra," which occurs on the passage walls of this tomb, as well as in other royal tombs in this valley, has been translated, and is worthy of study.

The *Grand Hall* contains numerous subjects, among which are a series of mummies, each in its own repository, whose folding-doors are thrown open; and it is probable that all the parts of these catacombs refer to different states through which the deceased passed, and the various mansions of Hades or Amenti. The representations of the door-valves at their entrance tend to confirm this opinion; while many of the subjects relate to the life and actions of the deceased, and many are similar to those in the 'Book of the Dead.'

In the *Side Chambers* are some mysterious ceremonies connected with fire, and various other subjects.

The *Transverse Vaulted Part of the Great Hall*, or *Saloon of the Sarcophagus*, ornamented with a profusion of sculpture, is a termination worthy of the rest of this grand sepulchral monument. In the chamber on the l., with the broad bench, are various subjects; some of which, especially those appearing to represent human sacrifices, may refer to the initiation into the higher mysteries, by the supposed death and regeneration of the Neophyte.

No. 11. Tomb of Rameses III., com-

monly called *Bruce's*, or *The Harpers' Tomb*.—This tomb was discovered by the traveller Bruce, hence one of its names. The other appellation is derived from the famous picture in one of the chambers of the men playing the harp. The execution of the sculptures is inferior to that in No. 17, but the nature of the subjects is more interesting.

Plan.—The line of direction in this catacomb, after the first 130 ft., is interrupted by the vicinity of the adjoining tomb, and makes, in consequence, a slight deviation to the rt. of 13 ft., when it resumes the same direction again for another 275, which give it a total length of 405 ft. Its plan differs from that of No. 17, and the rapidity of its descent is considerably less, being perpendicularly only 31 ft.

Beyond the grand hall of the sarcophagus are three successive passages, in the last of which are benches intended apparently for the same purpose as those of the lateral chamber in No. 17, to which they are greatly inferior in point of taste. The large granite sarcophagus was removed hence by Mr. Salt.

Sculptures.—This tomb is much defaced, and the nature of the rock is unfavourable for sculpture.

The subjects in the first passage, after the recess to the right, are similar to those of No. 17, and are supposed to relate to the descent to Amenti; but the figure of Truth, and the other groups in connection with that part of them, are placed in a square niche. The character of the four people in the first hall differs slightly from those of the former tomb; four blacks, clad in African dresses, being substituted instead of the Egyptians, though the same name, *Rôt*, is introduced before them.

The most interesting sculptures are in the small chambers on either side of the first two passages, since they throw considerable light on the style of the furniture and arms, and consequently on the manners and customs, of the Egyptians.

Left side (on entering), 1st Chamber

Here we have kitchen scenes. The principal groups, though much defaced, may yet be recognised. Some are engaged in slaughtering oxen, and cutting up the joints, which are put into caldrons on a tripod placed over a wood fire; and in the lower line a man is employed in cutting a leather strap he holds with his feet—a practice still common throughout the East. Another pounds something for the kitchen in a large mortar; another apparently minces the meat; and a pallet, suspended by ropes running in rings fastened to the roof, is raised from the ground, to guard against the intrusion of rats and other depredators. On the opposite side, in the upper line, two men knead a substance with their feet; others cook meat, pastry, and broth, probably of lentils, which fill some baskets beside them; and of the frescoes in the lower line sufficient remains to show that others are engaged in drawing off, by means of syphons, a liquid from vases before them. On the end wall is the process of making bread; but the dough is kneaded by the hand, and not, as Herodotus and Strabo say, by the feet; and small black seeds being sprinkled on the surface of the cakes, they are carried on a wooden pallet to the oven.

The *2nd Chamber* merely contains emblems and deities. In the *3rd Chamber* are birds, and some productions of Egypt, as geese and quails, eggs, pomegranates, grapes, with other fruits and herbs, among which last is the *ghúlga*, or *Periploca secamone* of Linnæus, still common in the deserts of Egypt, and resembling in form the ivy, which is unknown in the country. The figures in the lower line are of the god Nilus.

The principal figures of the *Last Chamber* are two harpers playing on instruments of not inelegant form before the god Moui, or Hercules. From these the tomb received its name. One (if not both) of the minstrels is blind. (See Wilkinson's 'Ancient Egyptians,' vol. i. pl. ix. bis.)

Right side (on entering), *1st Chamber*. Several boats are seen with

square chequered sails, some having spacious cabins, and others only a seat near the mast. They are richly painted, and loaded with ornaments; and those in the lower lines have the mast and yard lowered over the cabin. (See Wilkinson's 'Ancient Egyptians' vol. ii. pl. xiii.)

The *2nd Chamber* contains the various arms and warlike implements of the Egyptians; among which are knives, quilted helmets, spears, daggers, quivers, bows, arrows, falchions, coats of mail, darts, clubs, and standards. On either side of the door is a black cow with the head-dress of Athor, one accompanied by hieroglyphics signifying the N., the other by those of the S.; intimating that these are the legends of Upper and Lower Egypt. The blue colour of some of the weapons suffices to prove them to have been of steel.

The *3rd Chamber* has chairs of the most elegant form, covered with rich drapery, highly ornamented, and in admirable taste (see Wilkinson's 'Ancient Egyptians,' vol. i., pl. x.): nor can any one who sees the beauty of Egyptian furniture refuse for one moment his assent to the fact that this people, at the time of the XXth Dynasty, were greatly advanced in the arts of civilisation and the comforts of domestic life. Sofas, couches, vases of porcelain and pottery, copper utensils, caldrons, rare woods, printed stuffs, leopard-skins, baskets of a very neat and graceful shape, and basins and ewers, whose designs vie with the productions of the cabinet-maker, complete the interesting series of these paintings.

The *4th Chamber* contains agricultural scenes, in which the inundation of the Nile passing through the canals, sowing and reaping wheat, and a grain which from its height and round head appears to be the *doora* or sorghum, as well as the flowers of the country, are represented. But, however successful the Egyptians may have been in seizing the character of animals, they failed in the art of drawing trees and flowers, and their coloured plants would perplex the

most profound botanist equally with the fanciful productions of an Arabic herbarium.

In the 5th Chamber are different forms of the god Osiris having various attributes.

In the 6th Chamber are rudders and sacred emblems.

Each of these small apartments has a pit, now closed, where it is probable that some of the officers of the king's household were buried; in which case the subjects on the walls refer to the station they held; as, the chief cook, the superintendent of the royal boats, the armour-bearer, the stewards of the household, and of the royal demesne, the priest of the king, the gardener, hieraphoros, and minstrel.

In this tomb are several Greek *graffiti*, a fact which shows that it was one of those open during the reign of the Ptolemies.

No. 9. *Tomb of Rameses VI.*, called, as we learn from the *graffiti* inside, by the Romans the *Tomb of Memnon*, probably from its being the handsomest then open; though the title of Miamun given to the occupant of this catacomb, in common with many other of the Pharaohs, may have led to this error. It was greatly admired by the Greek and Roman visitors, who expressed their satisfaction by *ex-votos*, and inscriptions of various lengths, and who generally agree that, having "examined these *syringes*," or tunnels, that of Memnon had the greatest claim upon their admiration; though one morose old gentleman, of the name of Epiphanius, declares he saw nothing to admire, "but the stone," meaning the sarcophagus, near which he wrote his laconic and ill-natured remark: *Επιφανιος ιστορησα ουδεν δε εθαυμασα η μη τον λιθον*. In the second passage, on the left going in, immediately under the figure of a wicked soul returning from the presence of Osiris in the form of a pig, is a longer inscription of an Athenian, the *Daduchus* of the Eleusinian mysteries, who visited Thebes in the reign of Constantine. This was about sixty years before they were abolished by

Theodosius, after having existed for nearly 1800 years. The inscription is also curious, from the writer's saying that he visited the *συριγγες* "a long time after the divine Plato."

The total length of this tomb is 342 ft., with the entrance passage, the perpendicular depth below the surface 24 ft. 6 in.; and in this gradual descent, and the regularity of the chambers and passages, consists the chief beauty of its plan. The general height of the first passages is 12 and 13 ft., about two more than that of No. 11, and three more than that of No. 17.

The sculptures differ from those of the above-mentioned tombs, and the figures of the four nations are not introduced in the first hall; but many of the ceilings present many very interesting astronomical subjects.

In the last passage before the hall of the sarcophagus, the tomb No. 12 crosses over the ceiling, at whose side an aperture has been forced at a later epoch. The sarcophagus, which is of granite, has been broken and lies in a ruined state near its original site. The vaulted roof of the hall presents an astronomical subject, and is richly ornamented with a profusion of small figures. Indeed all the walls of this tomb are loaded with very minute details, but of small proportions.

No 8. *Tomb of Menepthah*, the son of Rameses II. On the left side, entering the passage, is a group of very superior sculpture, representing the king and the god Ra.

The style of this tomb resembles that of No. 17, and others of that epoch; and in the first hall are figures of the four nations. The descent is very rapid, which, as usual, takes off from that elegance so much admired in No. 9: and the sculptures, executed in intaglio on the stucco, have suffered much from the damp occasioned by the torrents, which, when the rain falls, pours into it with great violence from a ravine near its mouth. Its length, exclusive of the open passage of 40 ft. in front, is 167 ft. to the end of the first hall, where it is closed by

sand and earth. This was also one of the seventeen mentioned by Diodorus. It will be remembered that the record in Exodus xiv. and xv. does not expressly say that Pharaoh perished in the Red Sea. A dirge, in which he is spoken of as dying at a good old age, may be found in 'Records of the Past,' iv. 49.

No. 6. *Tomb of Rameses IX.* The sculptures differ widely from those of the preceding tombs. In the third passage they refer to the generative principle. The features of the king are peculiar, and from the form of the nose, so very unlike that the usual Egyptian face, there is no doubt that their sculptures actually offer portraits. On the inner wall of the last chamber, or hall of the sarcophagus, is a figure of the child Harpocrates, seated in a winged globe; and from being beyond the sarcophagus, which was the abode of death, it appears to refer to the well-known idea that dissolution was followed by reproduction into life. The total length of this tomb is 243 ft., including the outer entrance of 25. It was open during the time of the Ptolemies.

No. 2. *Tomb of Rameses IV.* This is a small but elegant tomb, 218 ft. long, including the hypæthral passage of 47. The colossal granite sarcophagus remains in its original situation, though broken at the side, and is 11 ft. 6 in. by 7, and upwards of 9 ft. in height. The bodies found in the recesses behind this hall seem to favour the conjecture that they were intended, like those before mentioned, in Nos. 11 and 17, as receptacles for the dead. The inscriptions prove it to have been one of the seventeen open in the time of the Ptolemies.

No. 14. *Tomb of Ptah-se-ptah*, who seems to have reigned in right of his wife, the queen Taosiri; as she occurs sometimes alone, making offerings to the gods, and sometimes in company with her husband. This catacomb was afterwards appropriated by king

Sethi, or Osirei II., and again by his successor, whose name is met with throughout on the stucco which covers part of the former sculptures, and in intaglio on the granite sarcophagus in the grand hall. In the passages beyond the staircase the subjects relate to the liturgies of the deceased monarch, and in the side chamber to the l. is a bier attended by Anubis, with the vases of the four genii beneath it. In the first grand vaulted hall, below the cornice which runs round the lower part, various objects of Egyptian furniture are represented, as metal mirrors, boxes and chairs of very elegant shape, vases, fans, arms, necklaces, and numerous insignia. In the succeeding passages the subjects resemble many of those in the unfinished hall of No. 17. The sculptures are in intaglio; but whenever the name of the king appears it is merely painted on the stucco; and those in the second vaulted hall are partly in intaglio and partly in outline, but of a good style. The sarcophagus has been broken, and the lid, on which is the figure of the king in relief, has the form of the royal name or oval.

This tomb was open in the time of the Ptolemies. Its total length is 363 ft., without the hypæthral entrance, but it is unfinished; and behind the first hall another large chamber with pillars was intended to have been added.

No. 15. *Tomb of Sethi, or Osirei II.* The figures at the entrance are in relief, and of very good style. Beyond this passage it is unfinished. Part of the broken sarcophagus lies on the other side of the hall. It bears the name of this monarch in intaglio; and his figure on the lid, a fine specimen of bold relief in granite, is raised 9 in. above the surface. This catacomb was open at an early epoch. Its total length is 236 ft.

No. 16. *Tomb of Rameses I.*, the father of Sethi I., and grandfather of Rameses II., being the oldest tomb hitherto discovered in this valley, and among the number of those opened by

Belzoni. The sarcophagus within it bears the same name.

Mention has already been made of a ravine which branches off from the main valley of the tombs of the Kings, and which is commonly called the **Western Valley**. In it are the tombs of the last kings of the XVIIIth Dynasty. Among them is the *Tomb of Amenhotep III.* It is of considerable size, but the line of direction varies in three different parts, the first extending to a distance of 145 ft., the second 119 and the third 88, being a total of 352 ft. in length, with several chambers. Towards the end of the first line of direction is a well now nearly closed, intended to prevent the ingress of the rain-water and of the too curious visitor; and this deviation may perhaps indicate the vicinity of another tomb behind it.

It is probable that there are more tombs in this valley belonging to kings of the XVIIIth Dynasty, the discovery of which would be very interesting.

All who have the time and are not too tired, instead of returning to the river by the way they came, should climb the *Footpath* that leads up from the eastern valley of the Tombs of the Kings to the top of the mountain overlooking the plain of Thebes, and immediately above the temple of Dayr el-Bahree. Not only is the *View* to be obtained from the high peak, to the right of the flat plateau on which the path emerges, the most beautiful in Egypt, but the map of Thebes can be better understood from this point than from anywhere else.

i. TOMBS OF PRIESTS AND PRIVATE INDIVIDUALS.

It is difficult to determine what particular portions of the vast *Necropolis* of Thebes were set apart for the sepulture of the various classes of persons, but it may be observed that in those places where the compact nature of the rock was not suited for large excavations, the tombs of the priests and

important functionaries are invariably met with, while those of persons of inferior rank are to be looked for, either in the plain beneath, or in the less solid parts of the adjacent hills.

It is equally impossible to class the different parts of the *Necropolis* according to their antiquity, as tombs of a remote epoch are continually intermixed with those of more recent date. There is every reason, however, to believe that the oldest tombs at Thebes are to be found at

Drah Aboo'l-Negga, near Koorneh, in the hill behind the temple. This cemetery contains tombs of the XIth Dynasty period. The coffins of two kings named Entef of that dynasty were found there, and are now at Paris. There are also tombs of the XVIIth, and of the beginning of the XVIIIth Dynasty. Here was found, by M. Mariette in 1859, the coffin of Queen Ahhotpou—who appears to have been the wife of Kames, probably a prince of the XVIIth Dynasty, and the mother of Ahmes, first king of the XVIIIth Dynasty—with the magnificent collection of jewellery now in the Boolak Museum (see p. 200). There are no tombs at *Drah Aboo'l-Negga* worth seeing, but it is a curiously weird place with its barren terraced hills covered with the debris of the excavations.

Tombs of the Assaséef.—Continuing in a S. direction from *Drah Aboo'l-Negga*, we reach another part of the *Necropolis*, situated as it were in the centre of the amphitheatre at the back of which is Dayr el-Bahree. The Tombs of the Assaséef, as they are called, are excavated out of the hard white limestone which forms the nucleus of the Libyan hills; and to this circumstance must be attributed the dilapidated state in which they now are, they having been destroyed and broken up for the sake of the lime. They are not less remarkable for their extent than for the profusion and detail of their ornamental sculpture. The smallest commence with an outer court, decorated by a peristyle of pil-

lars. To this succeeds an arched entrance to the tomb itself, which consists of a long hall, supported by a double row of four pillars, and another of smaller dimensions beyond it, with four pillars in the centre.

The date of the tombs in this Necropolis is of the XIXth, XXIInd, and XXVIth Dynasties. In visiting them, the best plan is to trust to the guides, who know which are worth showing.

Tomb of Petamunoph.—This, the largest of all the tombs, and indeed of all the sepulchres of Thebes, far exceeding in extent any of the tombs of the Kings, is situated at the extreme west of the cemetery. It is very much infested with bats, and had better therefore not be entered by those who dislike them. Its outer court or area is 103 ft. by 76, with a flight of steps descending to its centre from the entrance, which lies between two massive crude-brick walls, once supporting an arched gateway. The inner door, cut like the rest of the tomb in the limestone rock, leads to a second court, 53 ft. by 67, with a peristyle of pillars on either side, behind which are two closed corridors. That on the W. contains a pit and one small square room, and the opposite one has a similar chamber, which leads to a narrow passage, once closed in two places by masonry, and evidently used for a sepulchral purpose.

Continuing through the second area, you arrive at a porch whose arched summit, hollowed out of the rock, has the light form of a small segment of a circle; and from the surface of the inner wall project the cornice and mouldings of an elegant doorway.

This opens on the first hall, 53 ft. by 37, once supported by a double line of 4 pillars, dividing the nave (if it may so be called) from the aisles, with half pillars as usual attached to the end walls. Another ornamented doorway leads to the second hall, 52 ft. square, with two pillars in each row, disposed as in the former. Passing through another door you arrive at a small chamber, 21 ft. by 12, at whose end wall is a niche, formed of a series

of jambs, receding successively to its centre. Here terminates the first line of direction. A square room lies on the left (entering); and on the right another succession of passages, or narrow apartments, leads to two flights of steps, immediately before which is another door on the right. Beyond these is another passage, and a room containing a pit 45 ft. deep, which opens at about one-third of its depth on a lateral chamber.

A third line of direction, at right angles with the former, turns to the right, and terminates in a room, at whose upper end is a squared pedestal.

Returning through this range of passages, and re-ascending the two staircases, the door above alluded to presents itself on the left hand. You shortly arrive at a pit (opening on another set of rooms, beneath the level of the upper ground-plan), and, after passing it, a large square, surrounded by long passages, arrests the attention of the curious visitor. At each angle is the figure of one of the eight following goddesses—Neith, Sâte, Isis, Nephthys, Nepte, Justice, Selk, and Athor—who, standing with outspread arms, preside over and protect the sacred enclosure, to which they front and are attached.

Eleven niches, in six of which are small figures of different deities, occur at intervals on the side walls, and the summit is crowned by a frieze of hieroglyphics. Three chambers lie behind this square, and the passage which goes round it descends on that side, and rejoins, by an ascending talus on the next, the level of the front. A short distance beyond is the end of this part of the tomb; but the above-mentioned pit communicates with a subterranean passage opening on a vaulted chamber, from whose upper extremity another pit leads, downwards, to a second, and ultimately, through the ceiling of the last, upwards, to a third apartment, coming immediately below the centre of the square above noticed. It has one central niche, and seven on either side, the whole loaded with hieroglyphical sculptures, which cover the

walls in every part of this extensive tomb.

An idea of its length, and consequently of the profusion of its ornamental details, may be gathered from a statement of the total extent of each series of the passages, both in the upper and under part of the excavation. From the entrance of the outer area to the first deviation from the original right line, is 320 ft. The total of the next range of passages to the chamber of the great pit is 177 ft. The third passage, at right angles to this last, is 60 ft.; that passing over the second pit is 125 ft.; and adding to these three of the sides of the isolated square, the total is 862 ft., independent of the lateral chambers.

The area of the actual excavation is 22,217 square feet, and with the chambers of the pits, 23,809; though, from the nature of its plan, the ground it occupies is nearly one acre and a quarter; an immoderate space for the sepulchre of one individual, even allowing that the members of his family shared a portion of its extent. The date of this tomb is doubtful.

In one of the side chambers is the royal name, which may possibly be of king Horus of the XVIIIth Dynasty. If so, this wealthy priest might seem to have lived in the reign of that Pharaoh: but the style of the sculptures would rather confine his era to the later period of the XXVth Dynasty.

The wealth of private individuals who lived under this dynasty, and immediately before the Persian invasion, was very great; nor can any one, on visiting these tombs, doubt a fact corroborated by the testimony of Herodotus and other authors, who state that Egypt was most flourishing about the reign of Amasis. But though the labour and expense incurred in finishing them far exceed those of any other epoch, the execution of the sculptures, charged with ornament and fretted with the most minute details, is far inferior to that in vogue during the reign of the XVIIIth Dynasty, when freedom of drawing was united with simplicity of effect. And the style of

the subjects in the catacombs of this last-mentioned era excites our admiration, no less than the skill of the artists who designed them; while few of those of the XXVth Dynasty can be regarded with a similar satisfaction, at least by the eye of an Egyptian antiquary. One, however, of these tombs, bearing the name of an individual who lived under the first Psammetichus, deserves to be excepted, as the subjects there represented tend to throw considerable light on the manners and customs, the trades and employments, of the Egyptians; and there are some elegant and highly-finished sculptures in the area of a tomb immediately behind that of Petamunoph.

Tombs of Sheykh Abd-el-Koorneh.—Continuing in a southerly direction from the Assaséef, another burying-ground is reached, consisting of tombs hollowed out of the hill called Sheykh Abd-el-Koorneh, immediately behind the Rameseum. The principle of these tombs is the same as those at Beni Hassan,—a chamber hollowed out in the rock to serve as a mortuary chapel, and a well leading from it to the vault in which reposed the mummied body. From a distance the great square doors of these tombs, extending in symmetrical order along the side of the hill, have all the appearance of the batteries of a fortress.

Many of them are covered with most interesting sculptures, to give a detailed account of which, however, would take up too much space here. It will be sufficient to mention and describe some of the more important. Like the Tombs of the Kings, they were numbered by Sir G. Wilkinson, and the numbers still remain, and are known to the guides, who will conduct the visitor to those best worth seeing, and in the best state of repair. Nos. 16 and 35 are considered the most interesting.

No. 14 is much ruined, but remarkable as being the only one in which a drove of pigs is introduced. (*See* Wilkinson's 'Ancient Egyptians,' vol. ii. p. 100, woodcut 360.) They are

followed by a man holding a knotted whip in his hand, and would appear, from the wild plants before them, to be a confirmation of Herodotus's account of their employment to tread-in the grain after the inundation; which singular use of an animal so little inclined by its habits to promote agricultural objects has been explained by supposing they were introduced beforehand, to clear the ground of the roots and fibres of the weeds which the water of the Nile had nourished on the irrigated soil. They are here brought, with the other animals of the farmyard, to be registered by the scribes; who, as usual, note down the number of the cattle and possessions of the deceased; and they are divided into three distinct lines, composed of sows with young, pigs, and boars. The figures of the animals in this catacomb are very characteristic.

No. 16 is a *very interesting tomb*, as well in point of chronology as in the execution of its paintings. Here the names of four kings, from the third Thothmes to Amenhotep III. inclusive, satisfactorily confirm the order of their succession as given in the Abydos tablet and the lists of Thebes. In the *Inner Chamber*, the inmate of the tomb, a "royal scribe," or basilicogrammat, undergoes his final judgment previous to admission into the presence of Osiris. Then follows a long procession, arranged in four lines, representing the lamentations of the women, and the approach of the coffin, containing the body of the deceased, drawn on a sledge by four oxen. In the second line men advance with different insignia belonging to the king Amenhotep; in the third, with various offerings, a chariot, chairs, and other objects; and in the last line a priest, followed by the chief mourners, officiates before the boats in which are seated the basilicogrammat and his sister. "The rudders," according to Herodotus, "are passed through the keel:" or rather attached to the top of the sternpost, or to the taffrail, in their larger boats of burthen, while those of smaller

size have one on either side. They consist, like the other, of a species of large paddle, with a rope fastened to the upper end, by which their sway on the centre of motion is regulated to and fro. One square sail, lowered at pleasure over the cabin, with a yard at the top and bottom, is suspended at its centre to the summit of a short mast, which stands in the middle, and is braced by stays fastened to the fore and after part of the boat.

On the opposite wall is a fowling and fishing scene; and the dried fish suspended in the boat remind us of the observations of Herodotus and Diodorus, who mention them as constituting a very considerable article of food among this people; for, with the exception of the priesthood, they were at all times permitted to eat those which were not comprised among the sacred animals of the country. Here is also the performance of the liturgies to the mummies of the deceased.

Nor do the paintings of the *Outer Chamber* less merit our attention. Among the most interesting is a party entertained at the house of the royal scribe, who, seated with his mother, caresses on his knee the youthful daughter of his sovereign, to whom he had probably been tutor. Women dance to the sound of the Egyptian guitar in their presence, or place before them vases of flowers and precious ointment; and the guests, seated on handsome chairs, are attended by servants, who offer them wine in "golden goblets," each having previously been welcomed by the usual ceremony of having his head anointed with sweet-scented ointment. This was a common custom; and in another of these tombs a servant is represented bringing the ointment in a vase, and putting it on the heads of the guests, as well as of the master and mistress of the house. A lotus-flower was also presented to them on their arrival.

In the lower part of the picture, a minstrel, seated *cross-legged* according to the custom of the East, plays on a harp of seven strings, accompanied

by a guitar, and the chorus of a vocal performer, the words of whose song appear to be contained in eight lines of hieroglyphics, which relate to Amen, and to the person of the tomb, beginning, "Incense, drink-offering, and sacrifices of oxen," and concluding with an address to the royal scribe. Beyond these an ox is slaughtered, and two men, having cut off the head, remove the skin from the legs and body. Servants carry away the joints as they are separated, the head and fore-leg with the shoulder being the first, the other legs and the parts of the body following in proper succession. A mendicant receives a head from the charity of one of the servants, who also offers him a bottle of water. This gift of the head shows how great a mistake Herodotus has made on the subject, when he says, "no Egyptian will taste the head of any species of animal." There were no Greeks in Egypt at the time this was painted; and the colour of the man (for the Egyptians were careful in distinguishing that of foreigners) is the same as usually given to the inhabitants of the valley of the Nile. Indeed the head is always met with, even in an Egyptian kitchen. On the opposite wall are some buffoons who dance to the sound of a drum, and other subjects.

In No. 17 is a very rich assortment of vases, necklaces, and other ornamental objects, on the innermost corner to the rt. (entering); and some scribes on the opposite wall take account of the cattle and possessions of the deceased. A forced passage leads to the adjoining tomb, where, at one end of the front chamber, are several interesting subjects, as chariot-makers, sculptors, cabinet-makers, and various trades; and at the other, two pyramidal towers, with the tapering staffs to which streamers were usually attached, and with two sitting statues in front. On the opposite side a guest arrives in his chariot at the house of his friend, attended by six running-footmen, who carry his sandals, tablet, and stool. "He is very late," and

those who have already come to the entertainment are seated in the room, listening to a band of music, composed of the harp, guitar, double-pipe, lyre, and tambourine, accompanied by female choristers.

Behind the Christian ruins, close to No. 23, are the remains of a curious Greek inscription, being the copy of a letter from the celebrated "*Athanasius*, Archbishop of Alexandria, to the orthodox" monks at Thebes.

No. 31 presents some curious subjects, among which are offerings of gold rings, eggs, apes, leopards, ivory, ebony, skins, and a camelopard, with several other interesting frescoes, unfortunately much destroyed. Over the eggs is the word *soouhi*, in the hieroglyphics, signifying "*eggs*." The names of the Pharaohs here are Thothmes I. and III. In the inner room is a chase, and the chariot of the chasseur, partially preserved.

In No. 33 the chief object worthy of notice is the figure of a queen, wife of Thothmes III. and mother of Amenhotep II., holding her young son in her lap, who tramples beneath his feet nine captives of nations he afterwards subdued. Before the canopy under which they are seated, are a fan-bearer, some female attendants, and a minstrel who recites to the sound of a guitar the praises of the young king. On the corresponding wall is a collection of furniture and ornamental objects, with the figures of Amenhotep II., his mother, and Thothmes I. On the opposite wall an offering of ducks and other subjects are deserving of notice.

No. 34 has the name of the same Amenhotep and of Thothmes I., his immediate predecessor. It contains a curious design of a garden and vineyard, with other subjects.

The next tomb to this, on the south, though much ruined, offers some ex-

cellent drawing, particularly in some dancing figures to the left (entering), whose graceful attitudes remind us rather of the Greek than the Egyptian school; and indeed, were we not assured by the name of Amenhotep II. of the remote period at which they were executed, we might suppose them the production of a Greek pencil. (See Wilkinson's 'Ancient Egyptians,' vol. i. p. 501, woodcut 261.) On the right-hand wall are some very elegant vases, of what has been called the Greek style, but common in the oldest tombs in Thebes. They are ornamented as usual with arabesques and other devices. Indeed all these forms of vases, the so-called Tuscan border, and many of the painted ornaments which exist on Greek remains, are found on Egyptian monuments of the earliest epoch, long before the exodus of the Israelites; plainly removing all doubts as to their original invention. Above these are curriers, chariot-makers, and other artisans. Others are employed in weighing gold and silver rings, the property of the deceased.

The Egyptian weights were an entire calf, the head of an ox (the half weight), and small oval balls (the quarter weights); and they had a very ingenious mode of preventing the scale from sinking, when the object they weighed was taken out, by means of a ring upon the beam.

The semicircular knife used for cutting leather is precisely similar to that employed in Europe at the present day for the same purpose, of which there are several instances in other parts of Thebes; and another point is here satisfactorily established, that the Egyptian chariots were of wood, and not of *bronze*, as some have imagined.

The person of this catacomb was a high-priest, but his name is erased.

No. 35—*the tomb of Rekhmara*—is by far the most curious of all the private tombs in Thebes, since it throws more light on the manners and customs of the Egyptians than any hitherto discovered.

In the *Outer Chamber* on the *left hand* (entering) is a grand procession of Ethiopian and Asiatic chiefs, bearing a tribute to the Egyptian monarch, Thothmes III. (See Wilkinson's 'Ancient Egyptians,' vol. i. pl. ii.) They are arranged in five lines. The first or uppermost consists of blacks, and others of a red colour from the country of Pount, who bring ivory, apes, leopards' skins, and dried fruits. Their dress is short, similar to that of some of the Asiatic tribes, who are represented at Medeenet Háboo.

In the second line are a people of a light red hue, with long black hair descending in ringlets over their shoulders, but without beards: their dress also consists of a short apron thrown round the lower part of the body, meeting and folding over in front, and they wear sandals richly worked. Their presents are vases of elegant form, ornamented with flowers, necklaces, and other costly gifts, which, according to the hieroglyphics, they bring as "chosen (offerings) of the chief of the Gentiles of Kufá."

In the third line are Ethiopians, who are styled "Gentiles of the South." The leaders are dressed in the Egyptian costume, the others have a girdle of skin, with the hair, as usual, outwards. They bring gold rings, and bags of precious stones (?) or rather gold-dust, hides, apes, leopards, ebony, ivory, ostrich eggs and plumes, a camelopard, hounds with handsome collars, and a drove of long-horned oxen.

The fourth line is composed of men of a northern nation, clad in long white garments, with a blue border tied at the neck, and ornamented with a cross or other devices. On their head is either a close cap, or their natural hair, short, and of a red colour, and they have a small beard. Some bring long *gloves*, which, with their close sleeves, indicate as well as their white colour, that they are the inhabitants of a cold climate. Among other offerings are vases, similar to those of the Kufa, a chariot and horses, a bear, elephant, and ivory. Their name is Rotennoo, which reminds us

of the Ratheni of Arabia Petraea; but the style of their dress and the nature of their offerings require them to have come from a richer and more civilised country, probably much farther to the north. Xenophon mentions gloves in Persia.

In the fifth line Egyptians lead the van, and are followed by women of Ethiopia (Cush), "the Gentiles of the South," carrying their children in a pannier suspended from their head. Behind these are the wives of the Rotennoo, who are dressed in long robes, divided into three sets of ample *flounces*.

The offerings being placed in the presence of the monarch, who is seated on his throne at the upper part of the picture, an inventory is taken of them by the Egyptian scribes. Those opposite the upper line consist of baskets of dried fruits, gold rings, and two obelisks.

On the second line are ingots and rings of silver, gold and silver vases of very elegant form, and several heads of animals of the same metals.

On the third are ostrich eggs and feathers, ebony, precious stones and rings of gold, an ape, several silver cups, ivory, leopard-skins, ingots and rings of gold, sealed bags of precious stones or gold-dust, and other objects; and on the fourth line are gold and silver rings, vases of the same metal and of porcelain, with rare woods and various other rich presents.

The *Inner Chamber* contains subjects of the most interesting and diversified kind. Among them, on the *left wall* (entering), are cabinet-makers, carpenters, rope-makers, and sculptors, some of whom are engaged in levelling and squaring a stone, and others in finishing a sphinx, with two colossal statues of the king. The whole process of *Brick-making* is also introduced. Their bricks were made with a simple mould; the stamp (for they bore the name of a king, or of some high-priest) was not on the pallet, but was apparently impressed on the upper surface previous to their drying. The makers are not, however, Jews, as some have supposed; but of

the countries mentioned in the sculptures. It is sufficiently interesting to find a subject illustrating so completely the description of the Jews and their taskmasters given in the Bible, without striving to give it an importance to which it has no claim. (See Wilkinson's 'Ancient Egyptians,' vol. i. p. 344, woodcut 112.)

Others are employed in heating a liquid over a charcoal fire, to which are applied, on either side, a pair of bellows. These are worked by the feet, the operator standing and pressing them alternately, while he pulls up each exhausted skin by a string he holds in his hand. In one instance the man has left the bellows, but they are raised, as if full of air, which would imply a knowledge of the valve. Another singular fact is learnt from these paintings—their acquaintance with the use of glue—which is heated on the fire, and spread with a thick brush on a level piece of board. One of the workmen then applies two pieces of different-coloured wood to each other, and this circumstance seems to decide that glue is here intended to be represented rather than a varnish or colour of any kind.

On the *right wall* (entering) the attitude of a maid-servant pouring out some wine to a lady, one of the guests, and returning an empty cup to a black slave who stands behind her, is admirably portrayed; nor does it offer the stiff position of an Egyptian figure. And the manner in which the slave is drawn, holding a plate with her arm and hand reversed, is very characteristic of a custom peculiar to the blacks. The guests are entertained by music, and the women here sit apart from the men.

Among other subjects on this wall worthy of notice may be mentioned a garden where the personage of the tomb is introduced in his boat, towed by his servants on a lake surrounded by Theban palms and date-trees. Numerous liturgies (or *parentalia*) are performed to the mummy of the deceased.

At the upper end of the tomb a

list of offerings are registered, with their names and number, in separate columns.

The form of this inner chamber is singular, the roof ascending at a considerable angle towards the end wall; from below which the spectator, in looking toward the door, may observe a striking effect of false perspective. In the upper part is a niche, or recess, at a considerable height above the pavement.

In the **Tomb of Neferhotep**, a royal scribe, immediately below the isolated hill to the west of the entrance of the Assaséef, are some *very curious sculptures*. In the *Outer Chamber* is the most complete procession of boats of any met with in the catacombs of Thebes. Two of them contain the female relatives of the deceased, his sister being chief mourner. One has on board the mummy, deposited in a shrine, to which a priest offers incense; in the other several women seated, or standing on the roof of the cabin, beat their heads in token of grief. In a third boat are the men, who make a similar lamentation, with two of the aged matrons of the family; and three others contain the flowers and offerings furnished by the priests for the occasion, several of whom are also in attendance. (*See Wilkinson's 'Ancient Egyptians,' vol. iii. pl. lxvi.*)

The Egyptians could not even here resist their turn for caricature. A small boat, owing to the retrograde movement of a larger one that had grounded and was pushed off the bank, is struck by the rudder, and a large table, loaded with cakes and various things, is overturned on the boatmen as they row.

The procession arrives at the opposite bank, and follows the officiating priest along the sandy plain. The "sister" of the deceased, embracing the mummy, addresses her lost relative: flowers, cakes, incense, and various offerings are presented before the tomb; the ululation of the men and women continues without; and several females, carrying their children in

shawls suspended from their shoulder, join in the lamentation.

On the corresponding wall, men and women, with the body exposed above the waist, throw dust on their heads, or cover their faces with mud,—a custom recorded by Herodotus and Diodorus, and still retained in the funeral ceremonies of the Egyptian peasants to the present day. The former states that "the females of the family cover their heads and faces with mud, and wander through the city beating themselves, wearing a girdle, and having their bosoms bare, accompanied by all their intimate friends; the men also make similar lamentations in a separate company."

Besides other interesting groups on this wall are the figures of the mother, wife, and daughter of the deceased, following a funeral sledge drawn by oxen, where the character of the three ages is admirably portrayed.

In the *Inner Chamber* are an Egyptian house and garden, the cattle, and a variety of other subjects, among which may be traced the occupations of the weaver, and of the gardener drawing water with the pole and bucket, the *shadoof* of the present day.

Statues in high relief are seated at the upper end of this part of the tomb, and on the square pillars in its centre are the names of Amenhotep I. and queen Ames-nofri-are.

Tombs of Koornet Murraee.—S.W. of the cemetery just described, after passing the temple of Dayr el-Medeeneh, are some more tombs, similar in their character to those on the hill of Sheykh Abd-el-Koorneh, and known by the name above. Among them are one or two interesting ones, especially the *Tomb of Hooi*, a great functionary of the XVIIIth Dynasty. It is covered with paintings, which, unfortunately, as in the case of so many of the tombs, are fast disappearing. In one of the pictures the king is represented on his throne, within a richly-ornamented canopy, attended by a fan-bearer, who also holds his sceptre. A procession advances in

four lines into his presence. The lower division consists of Egyptians of the sacerdotal and military classes, some ladies of consequence, and young people bringing bouquets and boughs of trees. They have just entered the gates of the royal court, and are preceded by a scribe, and others of the priestly order, who do obeisance before the deputy of his majesty, as he stands to receive them. This officer appears to have been the person of the tomb, and it is remarkable that he is styled "Royal Son," and "Prince of Cush," or Ethiopia. In the second line black "chiefs of Cush" bring presents of gold rings, copper, skins, fans, or umbrellas of feather-work, and an ox, bearing on its horns an artificial garden and a lake of fish. Having placed their offerings they prostrate themselves before the Egyptian monarch. A continuation of these presents follows in the third line, where, besides rings of gold, and bags of precious stones or gold-dust, are the camelopard, panthers' skins, and long-horned cattle, whose heads and horns are strangely ornamented with the heads and hands of negroes.

In the upper line, the queen of the same people arrives in a chariot drawn by oxen, and overshadowed by an *umbrella*, accompanied by her attendants, some of whom bear presents of gold. (See Wilkinson's 'Ancient Egyptians,' vol. i, p. 235.) She alights preceded and followed by the principal persons of her suite, and advances to the presence of the king. This may refer to a marriage that was contracted between the Egyptian monarch and a princess of Ethiopia, or merely to the annual tribute paid by that people. Among the different presents are a chariot, shields covered with bulls' hides bound with metal borders and studded with pins, chairs, couches, headstools, and other objects. The dresses of the negroes differ in the upper line from those below, the latter having partly the costume of the Egyptians, with the plaited hair of their national head-dress; but those who follow the car of

the princess are clad in skins, whose projecting tail, while it heightens the caricature the artist doubtless intended to indulge in, proves them to be persons of an inferior station, who were probably brought as slaves to the Egyptian monarch. Behind these are women of the same nation, bearing their children in a kind of basket suspended to their back. Many other interesting subjects cover the walls of this tomb, which throw much light on the customs of the Egyptians.

In another catacomb, unfortunately much ruined, is a spirited chase, in which various animals of the desert are admirably designed. The fox, hare, gazelle, ibex, eriel (Antelope oryx), ostrich, and wild ox fly before the hounds; and the porcupine and hyæna retire to the higher part of the mountains. The female hyæna alone remains, and rises to defend her young; but most of the dogs are represented in pursuit of the gazelles, or in the act of seizing those they have overtaken in the plain. (See Wilkinson's 'Ancient Egyptians,' vol. ii. p. 92.) The chasseur follows, and discharges his arrows among them as they fly. These arrows were very light, being made of reed, feathered, and tipped with stone. They have been found in the tombs, together with those having metal points; both being used, as the sculptures show, at the same periods; the latter for war, the former for the chase.

In observing the accuracy with which the general forms and characters of their animals are drawn, one cannot but feel surprised that the Egyptians should have had so imperfect a knowledge of the art of representing the trees and flowers of their country, which, with the exception of the lotus, palm, and dôm, can scarcely ever be identified; unless the fruit, as in the pomegranate and sycamore, is present to assist us.

At the entrance of a valley to the S.W. of Koornet Murraee are several *Tombs* of the early date of Amenhotep I., which claim the attention of the chronologist, rather than the admira-

tion of the traveller who seeks elegant designs or interesting sculptures; and a series of pits and crude-brick chambers occupy the space between these and the brick enclosure of a Ptolemaic temple to the E. Among the most remarkable of these tombs is one containing the members of Amenhotep's family, and some of his predecessors; and another, whose crude-brick roof and niche, bearing the name of the same Pharaoh, proves the existence of the arch at that period; a *crude-brick pyramid* of an early epoch; and a tomb, under the western rock, which offers to the curiosity of chronologists the names of three successive kings, and their predecessor Amenhotep I., seated with a *black* queen. Other vaulted tombs have been found of kings of the XVIIIth and XIXth Dynasties.

The deity who presided over this valley, and the mountain behind it, was Athor, "the guardian of the west;" and many of the tombs have a statue of the cow, which was sacred to her, whose head and breast project in high relief from their innermost wall.

k. TOMBS OF THE QUEENS.

About $\frac{1}{2}$ hour's walk from Koornet Murrae to the W. and about $\frac{1}{4}$ mile to the N.W. of Medeenet Háboo is the *Valley of the Queens' Tombs*. But they have few attractions for those who are not interested in hieroglyphics; and who will be probably satisfied with the tombs of the kings, of Abd-el-Koorneh, and of the Assaséef. Among the most distinguished names in the sepulchres of the queens are those of Amenmeit, or Amen-tmei, the daughter of Amenhotep I.; of Taia, wife of the third Amenhotep; of the favourite daughter of Rameses II.; and of the consort of Rameses V. In another appears the name of the third Rameses, but that of his queen is not met with either on its walls or on its broken sarcophagus. All these tombs have suffered from the effects of fire; and little can be satisfactorily traced of their sculptures, except in that of Queen Taia.

It is not improbable, from the hiero-

glyphics on the jamb of the inner door of this tomb, that these are the burying-places of the Pallacides, or Pellices Jovis, mentioned by Strabo and Diodorus; and the distance of 10 stadia from these "first" or westernmost tombs to the sepulchre of Osymandias agrees with that from the supposed Memnonium to this valley. The mummies of their original possessors must have suffered in the general conflagration which reduced to ashes the contents of most of the tombs in this and the adjacent valley of Dayr el-Medeeneh; and the bodies of inferior persons and of Greeks, less carefully embalmed, have occupied at a subsequent period the vacant burial-places of their royal predecessors.

About $\frac{1}{4}$ hour's walk farther to the S.W. is the *Gabbánet el-Keróod*, or "*Apes' Burial-ground*," so called from the ape-mummies found in the ravines of the torrents in its vicinity.

Among other unusual figures carefully interred here are small idols in form of human mummies, with the emblem of the god of generation. Their total length does not exceed 2 ft., and an exterior coat of coarse composition which forms the body, surmounted by a human head with the bonnet "of the upper country" made of wax, conceals their singular but simple contents of barley.

l. LUXOR.

Luxor, *El Uksor*, or *Aboo'l Haggag*, which occupies part of the site of ancient Diospolis, still holds the rank of a market-town. Its name, *Luxor*, or *El Kosóor*, signifies "the Palaces," from the temple there erected by Amenhotep III. and Rameses II.

Temple of Luxor.—The original sanctuary and the adjoining chambers, with the addition of the large colonnade and the pylon before it, were built by Amenhotep III. Rameses II. afterwards added the great court, the pyramidal towers, and the obelisks and statues. The whole plan of the Temple is very irregular, from its having been built on the bank of the

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river, and following the direction of the quay. The excavations made by M. Maspero have exposed the Temple to view: it had previously been so covered up with rubbish and modern buildings that it was difficult to trace the plan. It would appear that when first constructed, it was not separated from the Nile as it is at present, but rose direct from the water's edge. It is to be hoped that the excavations will be continued notwithstanding M. Maspero's departure from Egypt.

The parts built by Rameses II., though last in the order of antiquity, necessarily form the present commencement of the temple, which, like many others belonging to different epochs, is not two separate edifices, but one and the same building. A *dromos*, connecting it with Karnak, extended in front of the two beautiful *Obelisks* of red granite (only one of which now remains *in situ*, the other being in the Place de la Concorde at Paris), whose four sides are covered with a profusion of hieroglyphics, no less admirable for the style of their execution than for the depth to which they are cut, which in many instances exceeds 2 inches. It is to be regretted that the companion obelisk has been removed, especially now that the excavation of the temple is being carried out. The remaining obelisk is 84 feet in height, but of this a considerable part is hidden in the rubbish. The obelisk in Paris is 77 feet in height.

Behind the remaining obelisk are two sitting *Statues of Rameses II.*, one on either side of the pylon or gateway; but, like the former, they are much buried in the earth and sand accumulated around them. Near the N.W. extremity of the *Propyla* another similar colossus rears its head amidst the houses of the village, which also conceal a great portion of the interesting battle-scenes on the front of the towers. Many of these are very spirited; and on the western tower is the camp, surrounded by a wall, represented by Egyptian shields, with a guard posted at the gate. Within are

[*Egypt.*—Pr. II.]

chariots, horses, and the spoil taken from the enemy, as well as the holy place that held the Egyptian ark in a tent; instances of which are found on other monuments, as at Aboo Simbel. There is also the king's chariot, shaded by a large umbrella or parasol.

At the doorway itself is the name of Sabaco, and on the abacus of the columns beyond, that of Ptolemy Philopator, both added at a later epoch.

The *Hall* within, whose dimensions are about 190 ft. by 170, is surrounded by a peristyle, consisting of two rows of columns, partially concealed by hovels, and the mosque of the village. The line of direction no longer continues the same beyond this court, the Ramesean front being turned to the eastward; which was done in order to facilitate its connection with the great temple of Karnak, as well as to avoid the vicinity of the river.

Passing through the pylon of Amenhotep, you arrive at the great *Colonnade*, where the names of this Pharaoh and of Amen-Toonkh are sculptured. The latter, however, has been effaced, as is generally the case wherever it is met with, and those of Horus and of Sethi are introduced in its stead. The length of the colonnade to the next court is about 170 ft.

To this succeeds an area of 155 ft. by 167, surrounded by a peristyle of 12 columns in length and the same in breadth, terminating in a covered portico of 32 columns, 57 ft. by 111.

Behind this is a space occupying the whole breadth of the building, divided into chambers of different dimensions, the centre one leading to a hall supported by four columns, immediately before the entrance to the isolated sanctuary.

On the E. of the hall is a chamber containing some curious sculpture, representing the *accouchement* of Queen Maut-m-shoi, the mother of Amenhotep. Two children nursed by the deity of the Nile are presented to Amen, the presiding divinity of Thebes; and several other subjects

relate to the singular triad worshipped in this temple.

The original *Sanctuary* was perhaps destroyed by the Persians; but the present one was rebuilt by Alexander (the son of Alexander, Ptolemy being governor of Egypt), and bears his name in the following dedicatory formula: "This work (?) made he, the king of men, lord of the regions, Alexander, for his father Amen-ra, president of Tápe (Thebes); he erected to him the sanctuary, a grand mansion, with repairs of sandstone, hewn, good, and hard stone, in lieu of? (that made by?) his majesty, the king of men, Amenhotep."

Behind the sanctuary are two other sets of apartments, the larger ones supported by columns and ornamented with rich sculpture, much of which appears to have been gilded.

Between this part and the great columnar hall is one of the old chambers, measuring 34 ft. 6 by 57 ft. 1, with a semicircular niche. The walls are covered with *Frescoes* of late Roman time; and it was evidently a court of law with the usual tribunal, in which are painted three figures larger than life wearing the toga and sandals. The centre one holds a staff or sceptre (scipio) in the right hand and a globe in the left; and near him was some object now defaced. The other two figures have each a scroll in one hand. On the walls to the right and left are the traces of figures, which are interesting from their costume; and on the side-wall to the E. are several soldiers with their horses, drawn with great spirit. The colours are much damaged by exposure, and the frescoes can hardly be distinguished. They probably date after the age of Constantine. The costumes are remarkable; and some of the men wear embroidered upper garments, tight hose, and laced boots, or shoes tied over the instep. The false wainscot, or dado, below, is richly coloured in imitation of porphyry and other stones incrustated in patterns, and is better preserved than the frescoes of the upper part, where the old gods of Egypt in bas-relief have outlived the

paintings that once concealed them. There appear to be traces of a small cross painted at one side of the tribune, and the figures have a nimbus round their heads, but without any of the character of Christian saints. Nor was the nimbus confined to saints by the early Christians.

Behind the temple is a stone *Quay*, apparently of the late era of the Ptolemies or Cæsars, since blocks bearing the sculpture of the former have been used in its construction. Opposite the corner of the temple it takes a more easterly direction, and points out the original course of the river, which continued across the plain now lying between it and the ruins of Karnak, and which may be traced by the descent of the surface of that ground it gradually deserted. The southern extremity of the quay is of brick (probably a Roman addition), and indicates in like manner the former direction of the stream. When the temple was first built, the river seems to have flowed close under its walls.

m. KARNAK.

The road to Karnak lies through fields of *poa* or *halfa*-grass, indicating the site of ancient ruins. On a hillock to the right, just outside the town, is the *Coptic cemetery*, in which are some English graves. Farther on to the right is a mound, with the tomb of a sheykh called Aboo Jood; a little beyond which, to the S., are remains of columns and an old wall. Here and there, on approaching the temple, the direction of the

Avenue of Sphinxes can be traced in the bed of a small canal or water-course, which the Nile, during the inundation, appropriates to its rising stream. This avenue was about a mile in length and bordered the whole way with sphinxes, some of which still exist. They have the head of a woman on a lion's body, and between their fore-feet is a statue of Amenhotep III., who no doubt made this road at the same time that he built the prin-

cial part of the Temple of Luxor. Beyond the village of *Kafr*, the avenue turns slightly to the left, and from this point is bordered with sphinxes with rams' heads and called the *Avenue of Criosphinxes*. At the end of this avenue is the majestic

Pylon of Ptolemy Euergetes, who is represented upon it as, in company with Queen Berenice, making an offering to their predecessors and parents, Philadelphus and Arsinoë. In one of the compartments, within the doorway, the king is represented in a Greek costume; instances of which are rare, even on Ptolemaic monuments. From this pylon another avenue of sphinxes leads to the *Temple of Rameses III.*, founded by that king, and continued by some of his successors, the hall of 8 columns having been built by Rameses XIII. The temple is dedicated to Khons, one of the great Theban triad. To the left or W. of this temple is the small *Temple of Euergetes II.*, a little chapel dedicated by that king to Athor.

The Great Temple.—We next reach the Great Temple of which the principal entrance is about five minutes to the N. of the Temple of Rameses III. This entrance lies on the N.W. side, facing the river, and about $\frac{1}{2}$ a mile distant from it.

Plan of the Temple.—From a raised platform commences an avenue of Criosphinxes, in some of which has been found the name of Rameses II., about 200 ft. in length, leading to the *First Propylon* (A), before which stood two granite statues now mutilated and buried in the soil. One of the propylon towers retains a great part of its original height, but has lost its summit and cornice. In the upper part their solid walls have been perforated through their whole breadth, for the purpose of fastening the timbers that secured the flagstaffs usually placed in front of these propyla; but no sculptures have ever been added to either face, nor was the surface yet levelled to receive them. The total breadth of this enormous propylon is about 370 feet, and its

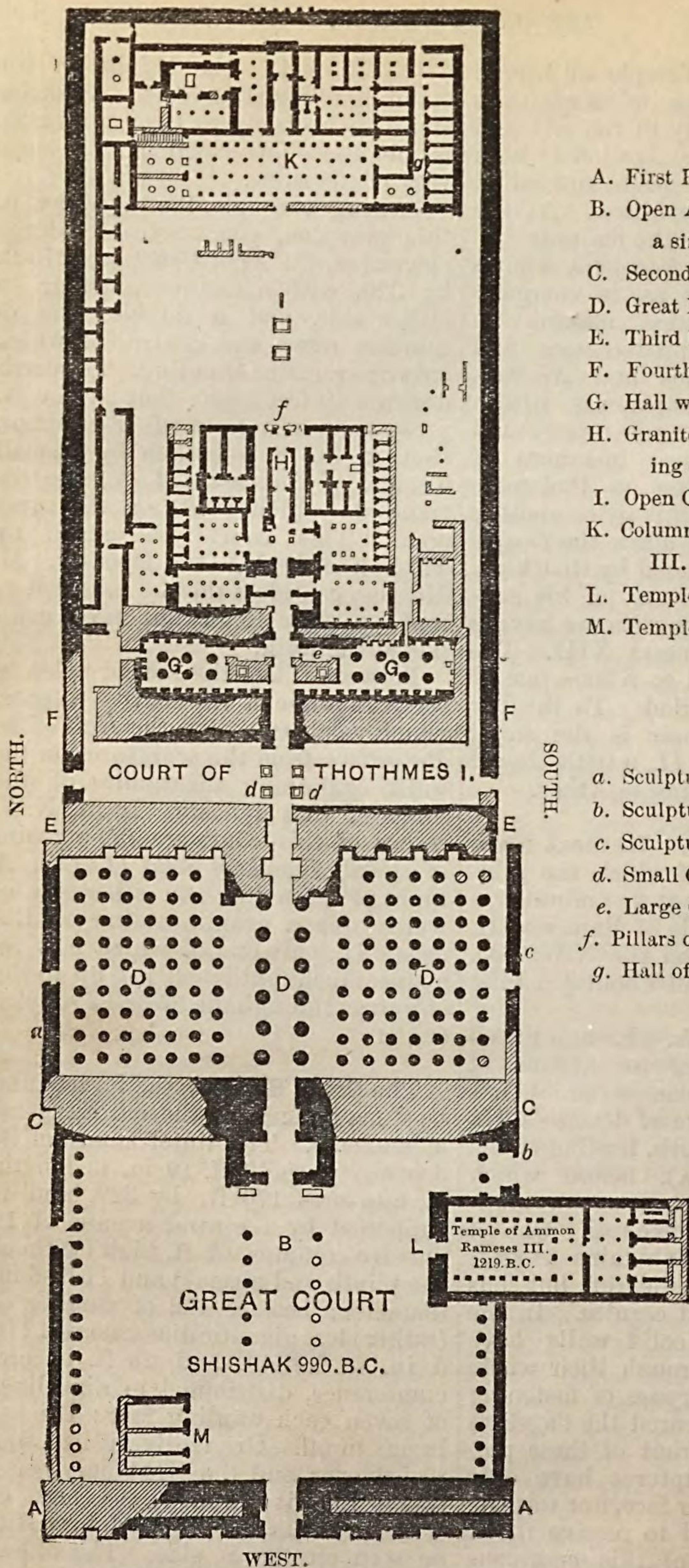
depth 50 feet; the height of the standing tower is 140 feet. A narrow staircase leads up to the top, whence is obtained an excellent bird's-eye view of the ruins.

Passing through the gateway of this propylon, you arrive at a large open area, the *First Court* (B), 275 ft. by 329, with a covered corridor on either side, and a double line of columns down the centre, of which only one remains standing. The corridors are 50 feet high: that on the N. presents an even front of 18 columns, that on the S. is broken by a small *Temple of Rameses III.* (L), the entrance to which abuts on the great area. This court was added by Shishak of the XXIInd Dynasty. M. Maspero considers that he intended to roof over the columns but never completed the work.

Between it and the second pylon in the S.E. angle of the court is a space, which has been called the *Hall of the Bubastites*, from the sculptures on the walls containing the names of the kings of that dynasty. In the N.W. corner of this court are the remains of a small *Temple of Sethi II.* (M). A flight of seven steps, on either side of which was a granite statue of Rameses II., only one of which now remains, much mutilated, led up to the entrance, through the *Second Propylon* (C), of

The **Great Hall** (D), the largest and most magnificent of the old Egyptian monuments. The lintel stones of its doorway were 40 ft. 10 in. in length. It measures 170 ft. by 329, and is supported by a central avenue of 12 massive columns, 62 ft. high (without the plinth and abacus) and 11 ft. 6 in. diameter; besides 122 of smaller or (rather) less gigantic dimensions, 42 ft. 5 in. in height, and 28 ft. in circumference, distributed in nine lines of seven each wanting four: 134 columns in all. Originally the hall was roofed over, and the light only penetrated into it through the sort of clerestory, remains of which may still be seen on the S. side. The oldest king's name found in this hall is that

EAST.



- A. First Propylon.
- B. Open Area, with corridors, and a single column erect.
- C. Second Propylon.
- D. Great Hall.
- E. Third Propylon.
- F. Fourth Propylon.
- G. Hall with Osiride figures.
- H. Granite Sanctuary and adjoining chambers.
- I. Open Court.
- K. Columnar Edifice of Thothmes III.
- L. Temple of Rameses III.
- M. Temple of Sethi II.

- a. Sculptures of Sethi I.
- b. Sculptures of Shishak.
- c. Sculptures of Rameses II.
- d. Small Obelisks.
- e. Large Obelisks.
- f. Pillars of Osirtasen I.
- g. Hall of Ancestors.

Plan of Great Temple of Karnak.

of Sethi I., and he is generally credited with its construction, but there is some reason for supposing that it was projected by Rameses I. Attached to the doorway are two large towers, closing the inner extremity of the hall.

At the E. end of the Great Hall is a *Third Propylon* (E), much ruined, which served as the entrance to the temple up to the reign of Rameses I. Through it we pass into a narrow uncovered court, extending along the whole width of the building in which stood *Two Obelisks* of red granite (d) about 75 ft. in height. One is thrown down and broken, the other still stands. They bear on one side the name of Thothmes I. of the XVIIIth Dynasty, and added at either side of the original inscription, another by Rameses II. of the XIXth, showing a difference of age of the sculptures of 250 years.

To this court succeeds a *Fourth Propylon* (F) of smaller size, passing through the vestibule of which—about 40 ft. long—we reach the *Hall of Osiride Figures* (G), surrounded by a peristyle of the pillars so called. In it are *Two Obelisks* of red granite (e) like the others, but of larger dimensions, the one now standing being 97 ft. 6 in. high. This is the second tallest obelisk in the world, being only surpassed in height by that of St. John Lateran at Rome. The latter obelisk was erected by Thothmes III. at Heliopolis. It is 105 ft. 7 in. high. This part of the building bears the name of Thothmes I.; the obelisk, that of his daughter Hatshepsu. From a part of the inscription on one of these obelisks we learn that only seven months were employed in its erection, including the time spent in transporting it from the quarries of Assooán. From this hall we pass through the portal of a small dilapidated pylon into a small area, at either end of which a door led into two chambers each with two rows of columns, and communicating with the passages. A very small pylon, on the W. face of which are some of the celebrated *Geographical Lists*, con-

taining the names of 1200 towns, of which 628 remain, leads into a small vestibule in front of the granite gateway of the towers which form the façade of the court before the

Sanctuary (H). This is of red granite, divided into two apartments, and surrounded by numerous chambers of small dimensions, varying from 29 ft. by 16, to 16 ft. by 8. The actual sanctuary itself is one mass of ruins, but some of the chambers are still standing, and are covered with sculptures of the XVIIIth Dynasty. The date of the sanctuary itself is much earlier, though the blocks now *in situ* bear the name of Philip Aridæus, who restored it; for in the large *Open Court* (I) immediately behind are some polygonal columns (f), with the cartouche of Osirtasen I., of the XIIth Dynasty, in the midst of fallen architraves of the same era; showing that the original construction of the sanctuary dates from that era. Further on in this open space are two pedestals of red granite. They may have supported obelisks; but they are not square, like the basements of those monuments, and rather resemble, for this reason, the pedestals of statues. Their substructions are of limestone.

At the end of this open court is the *Columnar Edifice of Thothmes III.* (K). Its exterior wall is entirely destroyed except on the N. side. Parallel to the four outer walls is a row of square pillars, going all round, within the edifice, 32 in number: and in the centre are 20 columns, disposed in two lines, parallel to the back and front row of pillars. But the position of the latter does not accord with the columns of the centre; and an unusual caprice has changed the established order of the architectural details, the capitals and cornices being reversed, without adding to the beauty or increasing the strength of the building. The latter, however, had the effect of admitting more light to the interior. Observe on some of the columns traces of the walls of a Christian church, built here after the abo-

lition of idolatry. Several columns still bear pictures of saints, among which a figure resembling the conventional representations of St. Peter may be made out. Adjoining the S.W. angle of its front is a small room, commonly called the *Hall of Ancestors* (g), from its having contained on its walls a bas-relief representing King Thothmes III. making offerings to 56 of his predecessors. This valuable monument is now at Paris. A series of small halls and rooms occupy the extremity of the temple.

In the southern side adytum are the vestiges of a colossal hawk, seated on a raised pedestal; the sculptures within and without containing the name of Alexander, by whose order it was repaired and sculptured.

The total dimensions of this part of the temple, behind the inner propylon of the grand hall, are 600 ft., by about half that in breadth, making the total length, from the front propylon to the extremity of the wall of circuit, inclusive, 1180 ft. And from this it will appear that Diodorus is fully justified in the following statement: that "the circuit of the most ancient of the four temples at Thebes measured 13 stadia," or about $1\frac{1}{2}$ mile English. The thickness of the walls, "of 25 feet," owing to the great variety in their dimensions, is too vague to be noticed; but the height he gives to the building of 45 cubits (67 ft.), is far too little for the grand hall, which, from the pavement to the summit of the roof inclusive, is not less than 80 ft.

Comparative antiquity of the buildings of the Great Temple.—No part, probably, remains of the earliest foundation of the temple; but the name of Osirtasen I. suffices to support its claim to great antiquity; and if no monument remains at Thebes of the earliest dynasties, this may be explained by the fact of its not having been founded when the kings of the Pyramid period ruled at Memphis. The original sanctuary, which was probably of sandstone, doubtless existed in the reign of that monarch,

and stood on the site of the present one, an opinion confirmed by our finding the oldest remains in that direction, as well as by the proportions of the courts and propyla, whose dimensions were necessarily made to accord with those of the previous parts, to which they were united. All is here on a limited scale, and the polygonal columns of Osirtasen evince the chaste style of architecture in vogue at that early era. It was added to by Amenemhat II. and III., but remained little changed until the XVIIIth Dynasty.

Then Thothmes I. built the court of Osiride columns, and put up the two obelisks in the open space outside it. The great obelisks inside the Osiride court were erected to his memory by his daughter Hatshepsu, whose name also appears on the walls of some of the chambers near the sanctuary. Thothmes I. also erected the three great pylons in front of the sanctuary, and rebuilt part of the latter. Some years later, King Thothmes III. made considerable additions to the buildings and sculptures, and erected the great columnar edifice at the extreme east of the enclosure of the Great Temple. He also built the two pylons facing towards the South.

The sanctuary, destroyed by the Persians, and since rebuilt by Philip Aridæus, was also of the same Pharaoh, who seems to have been the first to build it of red granite, and a block of that stone which now forms part of the ceiling, and bears the name of the 3rd Thothmes, belonged most probably to the sanctuary he rebuilt.

At the close of his reign the temple only extended to the smaller obelisks; before which were added, by Amenhotep III., the towers of the propylon, whose recesses for the flagstaffs, proving them to have been originally the front towers of the temple, are still visible on the W. face.

The Great Hall was added by Sethi I., the 3rd king of the XIXth Dynasty; and besides the innumerable bas-reliefs that adorn its walls, his-

torical scenes, in the most finished and elegant style of Egyptian sculpture, were designed on the exterior of the N. side.

In the reign of Sethi's son, Rameses II., great additions were made. He completed the sculptures on the S. side of the Great Hall, and on the exterior of the wall of circuit. He also built the area in front, with massive propyla, preceded by granite colossi and an avenue of sphinxes. It may be worth noting in connection with this part of the building that on a statue in the Munich Museum is an inscription giving an account of the career of the person represented, one Bekenkhonsoo, "skilled in art, and the first prophet of Amen," in which the following passage occurs:—"I performed the best I could for the people of Amen, as architect of my lord. I executed the pylon of Rameses II., the friend of Amen, who listens to those who pray to him" (thus is he named), at the first gate of the Temple of Amen. I placed obelisks at the same made of granite. Their height reached to the vault of heaven. A propylon is before the same in sight of the city of Thebes, and ponds and gardens, with flourishing trees. I made two great double doors of gold. Their height reaches to heaven. I caused to be made a double pair of great masts. I set them up in the splendid court in sight of his temple."

Succeeding monarchs continued to display their piety, to gratify their own vanity, or to court the goodwill of the priesthood, by making additions to the buildings erected by their predecessors; and the several isolated monuments, becoming attached to the principal pile, formed at length one immense whole, connected either by great avenues of sphinxes, or by crude-brick enclosures.

The principal edifices united to the main temple by the successors of the 2nd Rameses are the three chambers below the front propylon, and the small but complete temple (L) on the W. side of the large area; the latter by Rameses III., the former by his

second predecessor, Sethi, or Osirei, II. Several sculptures were added, during the XXIInd Dynasty, at the western corner of the same area. The columns in this court, one alone of which is now standing, bear the name of Tirhakah, Psammetichus II., and of Ptolemy Philopator; and the gateway between them and the grand hall having been altered by Ptolemy Physcon, additional sculptures, bearing his name, were inserted amidst those of the 2nd Rameses. On the left, as you enter, he wears a Greek helmet.

It will be seen from the above account that the earliest name found on any of the buildings of the Great Temple is that of Osirtasen I., and the latest that of Alexander II., whose name appears in one of the small chambers belonging to the columnar edifice of Thothmes III.

Historical Sculptures.—The principal historical sculptures are on the exterior of the Great Hall. They were commenced by Sethi I., and finished by his son Rameses II.

Exterior of Great Hall—North Wall.—These relate to the campaigns of Sethi I., in the East.

Beginning at the W. end (a): the upper compartment represents the king attacking a fortified town situated on a rock, which is surrounded by a wood, and lies in the immediate vicinity of the mountains, whither the flying enemy drive off their herds on the approach of the Egyptian army. The suite of it is entirely lost.

In the first compartment of the second line, the king engages the enemy's infantry in the open field, and, having wounded their chief with a lance, entangles him with his bow-string and slays him with his sword. The drawing in these figures is remarkably spirited; and, allowance being made for the conventional style of the Egyptian, it must be admitted that the principal groups in all these subjects are admirably designed. In the second compartment (following the same line) the Egyptian hero, having alighted from his car, fights

hand-in-hand with the chiefs of the hostile army: one has already fallen beneath his spear, and, trampling on the prostrate foe, he seizes his companion, who is also destined to fall by his powerful hand. Returning in triumph, he leads before his car the fettered captives, whom he offers, with the spoil of the cities he has taken, to Amen-ra, the god of Thebes. This consists of vases, silver, gold, and other precious things, and whatever the monarch has been enabled to collect from the plunder of the conquered country.

The lowest line commences with an encounter between the Egyptians and the chariots and infantry of the Rotennoo. Their chief is wounded by the arrows of the Egyptian monarch, who closely pursues him, and disables one of his horses with a spear. He then attempts to quit his car, as his companion falls by his side covered with wounds. The rout of the hostile army is complete, and they fly in the utmost consternation. One is on horse-back. The victorious return of King Sethi is the next subject; and, alighting from his chariot, he enters the temple of Amen-ra, to present his captives and booty to the protecting deity of Thebes. He then slays with a club the prisoners of the two conquered nations, in the presence of Amen-ra, the names of whose towns and districts are attached to other figures on the lower part of the wall.

The order of the other historical subject commences at the N.E. angle. In the lower line the Egyptians attack the infantry of an Asiatic enemy in the open field,—the Rotennoo, whose dress and colour, if they are the same as those represented in the Theban tombs, prove them to have inhabited a country very far to the N. of Egypt. The Egyptians subdue them and make them captives; and their march, perhaps during their return, is directed through a series of districts, some of which are at peace with, others tributary to them. The inhabitants of one of these fortified cities come out to meet them, bringing

presents of vases and bags of gold, which, with every demonstration of respect, they lay before the monarch, as he advances through their country. He afterwards meets with opposition, and is obliged to attack a hostile army, and a strongly fortified town, situated on a high rock, and surrounded by water, with the exception of that part which is rendered inaccessible by the steepness of the cliff on whose verge it is built. It seems to defy the Egyptian army, but the enemy are routed and sue for peace. (*This is at the angle of the wall.*)

Their arms are a spear and battle-axe, and they are clad in a coat of mail, with a short and close dress. The name of the town Kanana (or Kanaan), and the early date of the first year of the king's reign, leave little room to doubt that the defeat of the Canaanites is here represented.

In the other compartments is represented the return of the Pharaoh to Thebes, leading in triumph the captives he has taken in the war, followed by his son and a "royal scribe," with a body of Egyptian soldiers, "the royal attendants, who have accompanied him to the foreign land of the Rotennoo."

The succession of countries and districts he passes through on his return is singularly but ingeniously detailed: a woody and well-watered country is indicated by trees and lakes, and the consequence of each town by the size of the fort that represents it; bearing a slight analogy to the simple style of description in Xenophon's retreat.

The Nile is designated by the crocodiles and fish peculiar to that river: and a bridge serves as a communication with the opposite bank. This is very remarkable, as it shows they had bridges over the Nile at that early period; but being drawn as seen from above, we cannot decide whether it was made with arches or rafters. A concourse of the priests and distinguished inhabitants of a large city comes forth to greet his arrival; and he then proceeds on foot to offer the spoil and captives he has taken to

the deity. Though probable, it is by no means certain, that Thebes is here represented, especially as the name of that city does not occur in the hieroglyphics. The deputation consists of the "priests and the chief men of the upper and lower countries;" it should therefore rather refer to his entrance into Egypt; and Tanis would agree better with the hieroglyphics. But Thebes is more likely to be represented in Theban sculptures. The battlemented edifices on the road, bearing the name of the king, appear to be out of Egypt; and may either point out the places where he had a palace, or signify that they were tributary to him.

In the compartments of the upper line the Egyptians attack the enemy in the open field, and oblige them to take shelter in a fortified town, situated on a lofty hill flanked by a lake of water. Near its banks and on the acclivity of the mountain, are several trees and caverns; amongst which some lie concealed, while others, alarmed for the fate of their city, throw dust on their heads, and endeavour to deprecate the wrath of the victor. The chariots are routed, and the king, having seized the hostile chief, smites off his head, which he holds by the beard. The pursuit of the enemy continues, and they take refuge amidst the lofty trees that crown the heights of their mountainous country. The Egyptians follow them to the woods, and heralds are sent by the king to offer them their lives, on condition of their future obedience to his will, and the payment of an annual tribute. The name of the place, called in the hieroglyphics *Lemanon*, is probably Mount Lebanon (*m* and *b* being transmutable letters), though, from its being mentioned with the *Rotennoo*, it should be farther to the northward; unless the *Rotennoo* were a Syrian people. Alighting from his car, he awaits their answer, which is brought by an Egyptian officer, who on his return salutes his sovereign, and relates the success of his mission. In the third compartment, the hero,

who in the heat of the fight had alighted from his chariot, gives proofs of his physical powers as well as his courage, and grasps beneath each arm two captive chiefs; while others, bound with ropes, follow to adorn his triumph, and grace the offerings of his victory to the god of Thebes.

South Wall.—At the W. end of this wall are some very interesting sculptures (*b*). They are near the gateway leading into the open area. They commemorate a victorious campaign undertaken by the 1st king of the XXIInd Dynasty, Sheshonk I., the Shishak of the Bible, against Palestine. To the right Shishak is represented with upraised arm in the act of striking a group of captives at his feet. To the left, the god Amen of Thebes, and the Thebaïd, personified under the form of a woman holding a quiver, a box, and a mace, present themselves before him. Behind them are 150 persons whose heads alone are visible, their bodies being hidden by a sort of battlemented shield, on which is figured the plan of a fortified town. These 150 heads and shields, as we learn from the hieroglyphics, represent the towns taken by Shishak in his campaign. The name of *Judah Melek* on the 29th shield led Champollion to suppose that the head surmounting it was that of the *King of Judah*, Rehoboam, vanquished by Shishak. But M. Brugsch has shown that *Judah Melek* can only be considered, like the others, as the name of some place in Palestine. Indeed all the faces are of one type, intended no doubt to symbolise the general cast of features of the conquered people; though that, perhaps, can be found more distinctly traced in the physiognomies of the prisoners whom the conqueror is about to strike. Mr. Petrie has made a most interesting collection of casts of the different types of foreigners which are represented in the sculptures at Thebes and Karnak, and careful study of these may throw some new light on the various nationalities.

Continuing eastwards along this

same S. wall, we reach a wall jutting out from it at right angles, on the west face of which is a *stela*, containing the treaty of peace concluded between Rameses II. and Khetasir, king of the Khetas or Hittites, in the 21st year of the reign of the former prince. The inscription is the more interesting as containing the text of the first extradition treaty on record (see Brugsch's 'History of Egypt,' vol. ii. p. 68, and 'Records of the Past,' iv. 25). The incidents probably of the war which preceded this peace are sculptured on the main wall to the west of this side wall (c). And to the east of it, on the main wall, is a long column of hieroglyphics containing the famous poem of Pentaoor, recounting the great feats of arms accomplished by Rameses II. This poem is repeated on the walls of the temples of Abydos, Luxor, and Aboo-Simbel, as well as here, and a copy of it is preserved in a papyrus in the British Museum. The first to present a translation of it to the world was M. de Rougé. An English translation of it will be found in Brugsch's 'History of Egypt,' vol. ii. p. 53, and in 'Records of the Past,' ii. 65. There are a variety of other warlike scenes, all more or less like those already described.

Other Buildings and Remains. —

North Side.—The first ruins met with to the N. of the Great Hall are those of a little temple with the names of Psammetichus II. and Amasis. About 150 yards eastward of this are the remains of the small *Temple of Ptah*, in which are found the names of Thothmes III., Rameses III., Sabaco, Tirhaka, and two of the Ptolemies. This temple was built against the great exterior wall which surrounded the principal monuments at Karnak, and the remains of which can still be seen on the E., W., and S. sides.

On the other side of this enclosure is the *Temple of Amenhotep III.*, dedicated to the same deity as the great temple. It was once adorned with elegant sculptures and two granite obelisks, but is now a confused

heap of ruins, whose plan is with difficulty traced beneath its fallen walls. The entrance to it is on the N. and was approached by an avenue of sphinxes, of which some are still in their places. They lead up to a well-proportioned pylon, bearing the names and sculptures of Ptolemy Euergetes with Berenice, and of Philopator; but it is of a much earlier date than the sculptures it bears, as attached to it are two statues of Rameses II. It is the only portion of this building which has remained uninjured; and, though we may with reason attribute much of the ruinous condition of Thebes to the Persians, the names on this pylon, and many Ptolemaic additions to the temple of Amen, fully prove that its capture by Lathyrus was far more detrimental to this city than the previous invasion of Cambyses.

To the W. of the temple is a small building with the name of Nectanebo I.

East Side.—A little beyond the columnar edifice of Thothmes III. are the ruins of a small temple, beyond which a magnificent *Pylon* leads through the wall of enclosure. The sculptures of it have never been completed. In the doorway is the name of Nectanebo, and on the upper part of the S.E. side those of Ptolemy Philadelphus, and of Arsinoë, his sister and second wife. In the area within this gateway are a few other remains of the time of Sethi I., Rameses II., Tirhakah, Ptolemy Physcon, Dionysus, and Tiberius. All the ground to the N.E. is covered with mounds and crude-brick remains, among which may be noticed the ruins of a *Temple of Ptolemy Euergetes I.* close to the village of Nega el-Fokanee; and on the S.E. a small enclosure with a door in each of its four sides, within which are some ruins, and an inscription giving an account of the invasion of Egypt by the Greeks in the time of Meneptah.

South Side.—Close to the S. wall of

the eastern part of the Great Temple is a crude-brick enclosure surrounding a lake, which still receives an annual supply of water by infiltration from the Nile, but is strongly impregnated with nitre and other salts, and stagnant during the summer. This lake is lined with masonry. To the S. of it are the remains of some building with the names of Rameses II. and Psammonthis. And to the S.W. again is a small building with a pylon, and bearing the names of Amenhotep II. and III.

Returning from these unimportant ruins to the S. end of the open court between the Great Hall and the Hall of Osiride Pillars, we have in front of us, looking S., a long avenue marked at certain distances by *Four Pylons*, resembling so many triumphal gates, and which was adorned by an avenue of *Colossal Statues*. All these pylons are more or less ruined, and the first and fourth almost entirely so; and only two of the statues remain in front of the second from the Great Temple. They all bear the name of the 'Thothmes' and other kings of the XVIIIth Dynasty. The third has the name of Horus cut over that of Amenhotep IV. or Khoo-en-aten, the monarch represented in the grottoes of Tel el-Amarna.

From the last of these pylons an avenue of sphinxes leads to a crude-brick enclosure within which is another lake of semicircular form, and the ruins of the *Temple of Maut*, the second of the great Theban triad. This building appears to have consisted of a pylon, leading into a court with ten columns, from which another pylon led into a second court, also with columns; from this a vestibule with a double row of six columns opened into a row of chambers which constituted the sanctuary. It bears the names of Thothmes III., Amenhotep III., Rameses II. and Tirhakah. In the two first courts, and in the passages on the E. and W., are numerous *Statues of Pasht*, the lion-headed goddess, all of black granite and uniform in form and style. They are ranged close to one another

along the wall, sometimes in one, sometimes in two rows. Most of them are without inscriptions, but some have the names of Amenhotep III. and Sheshonk. To the N.W. and S.E. of this enclosure are two smaller temples.

The temple of Rameses III., preceded by the pylon of Ptolemy Euergetes by which we approached Karnak, and the other temple of the same monarch attached to the wall of the area preceding the Great Hall, have been already mentioned.

This brief sketch will serve to give the traveller some idea of the various remains of Karnak. To unravel any complete and satisfactory plan from such a mass of ruin is almost a hopeless task. Perhaps the best way of viewing Karnak is to regard it simply as the most wonderful thing of its kind in the world, alike for its size, its grandeur, and the incredible mass of ruins it presents.

The destruction of Karnak has been variously attributed to the effects of an earthquake in the year 27 B.C., to the religious animosity of Cambyses and the Persians, and to the fury of Ptolemy Lathyrus, who was exasperated against his revolted Theban subjects for having stood a protracted siege of several months. One or all of these causes may have contributed towards the general destruction; but it is possible that there is another reason for it, which has been pointed out by Mariette Pasha. "Is it not probable," he says, "that it (the destruction of the Great Temple of Karnak) is the effect of the faults in its construction, and of its position with regard to the Nile and the surrounding plain, the pavement being some 7 ft. below the soil? The Pharaonic temples are indeed generally very carelessly built. The west pylon, for example, has settled down simply because it was hollow; and, therefore, the inclination of its walls, instead of being a means of strengthening it, has merely helped its fall. It must be noted, besides, that Karnak, more than any other Egyptian temple, has for a long time suffered from infiltrations

from the Nile, whose waters saturated with nitre eat into the sandstone. The temple of Karnak has thus suffered more than any other from the negligence of its builders, and more especially from its position with regard to the Nile: and as the same causes produce the same effects, the time may be foreseen when, with crash after crash, the columns of the magnificent hypostyle hall, whose bases are already three parts eaten through, will fall, as have fallen the columns in the great court preceding it."

SECTION IX.

THE VALLEY OF THE NILE FROM THEBES TO THE
FIRST CATARACT (ASSOOAN AND PHILÆ).

ROUTE 20. Luxor (Thebes) to Assooán, the First Cataract, and Philæ . 509 PAGE

ROUTE 20.

LUXOR (THEBES) TO ASSOAN, THE
FIRST CATARACT, AND PHILÆ.

	Miles.
Luxor to Erment	8½
Esneh	26
El-Kalh (Eileithyias)	17½
Edfoo	13½
Hagar Silsileh	26
Kom Ombo	15
Assooán	26½
	133
Philæ	5

There is nothing of any interest between Luxor and Erment.

(W.) Erment, 8½ m. The ruins of Erment, the ancient *Hermonthis*, lie at some distance from the river. The boat usually stops close to a large sugar factory on the W. bank, picturesquely surrounded by trees and gardens, and with a small village attached to it. The whole aspect of the country here is very pretty. On the left bank are fine avenues of sycamore-figs, running alongside the river and inland; on the right are some picturesque villages with groups of trees, and bright patches of cultivation, while, as a background to the whole, rises the yellow desert and a splendid range of mountains. The

large dogs of Erment are celebrated. They make good watch dogs.

The ruins of Erment are hardly worth a visit. Extensive mounds mark the site of the old town, which was of very early origin. The large temple has been long destroyed, and its materials probably used in the construction of the Christian church whose remains can still be traced. The few ruins still standing are those of the *mammeisi*, or "lying-in-house," where Reto, the second member of the triad of the place, gave birth to Horpi-ra, the infant child of that goddess and of Mentu. It was built by the celebrated Cleopatra, who is there accompanied by Neocæsar, or Cæsarion, her son by Julius Cæsar, and consisted of an exterior court, formed by two rows of columns connected by intercolumnar screens, a small transverse colonnade, serving as a portico, at right angles with the former, and the naos, which is divided into two chambers. Cleopatra was represented adoring Basis, the bull of Hermonthis. This sacred animal is found on the reverse of the coins of the Hermonthite nome. Its head is depressed, while that of Apis on the Memphite coins is raised, which may serve as a distinguishing mark when the legend containing the name of the nome has disappeared.

There is also a reservoir cased with hewn stone, appertaining to the

temple, the water of which, Wansleb says, was used in his time for bleaching linen. The same traveller mentions a tradition of the people claiming for their town the honour of having been the birthplace of Moses.

The Christian church dates from the time of the lower empire. It was evidently of considerable size, measuring 75 paces by 33 (about 190 ft. by 85); and from the style of the small portion of the outer wall that still remains, and its granite columns, there is little doubt that it was erected after Christianity had become the established religion of the country.

(E.) *Tuot*, in Coptic *Thouôt*, the ancient *Tuphium*, lies $\frac{3}{4}$ hr. from the river, in the district of Selemeeyeh, and is easily distinguished by its lofty minaret. The only ruins consist of a small temple, probably also a *mammeisi*, now nearly concealed by the hovels of the villagers who inhabit the few chambers that remain. On one of the blackened walls is the name of Ptolemy Physcon. It presents little worthy of a visit.

The river above Erment is intersected by numerous sandbanks, and the navigation, unless the wind is favourable, is very tedious.

(W.) *Gebelayn*, "the two hills," is a curious detached ridge of rocks. There are vestiges of an ancient town on the hill nearest the river, and some grottos. It may have been the site of Crocodilopolis, the next town on the W. bank mentioned by Strabo after Hermonthis.

(W.) A few miles above Gebelayn the river makes a very sharp bend, and at the corner on the W. bank is the newly sprung up village of *Mutáneh*, with a large pumping-engine establishment for sending water along an aqueduct to the inland town of *Wády Geem*, some distance from the river.

(W.) *Tofnéés* is on the site of an ancient town, perhaps *Aphroditopolis*; as *Asfoon* of *Asphinis*: and in the plain, about $2\frac{3}{4}$ m. to the N.W. of Esneh, was the small temple of *Ed-Dayr* ("the Convent"), which marked, perhaps, the position of *Chnoubis*;

though Ptolemy seems to place it on the E. bank, 20' S. of *Tuphium*, and 15' N. of *Eileithyas*. *Chnoubis* and *Chnumis* were the same place; as *Chnouphis*, *Noub*, or *Noum*, were the same god.

(W.) *Esneh*, 26 miles, in the hieroglyphs *Senée*, was known to the Greeks and Romans by the name of *Latopolis*, from the worship of the *Latus* fish, which, according to Strabo, shared with Minerva the honours of the sanctuary. It is the capital of the province of the same name, and residence of the governor; and possesses a population of 9400 inhabitants. There was formerly a considerable trade with the Sudan, but this has almost entirely stopped since the Mahdi's rebellion and subsequent abandonment of that country, which has caused serious loss to the merchants. The road from Esneh to the Sudan leads in a S.W. direction through the small oasis of *Koorkoor*. There is also a road to the oasis of *Khargeh* (see Route 17.) Esneh is a good place for laying in live stock for the remainder of the voyage up to the 2nd Cataract, as, though they are not much dearer at Assóóán, the supply of sheep, turkeys, and chickens is more limited, and in Nubia everything is very dear. Many of the houses have inscriptions over the doors in Coptic, and some in Coptic and Arabic.

The usual mooring-place at Esneh is at the upper end of the town, close under the numerous coffee-shops adjoining the separate hamlet inhabited by the *Ghawázee* or dancing-girls, who have a numerous colony here. Those, however, who prefer quiet to noise should moor below the town. They will, no doubt, find various objections started to this proposal, as the crew naturally prefer society and the coffee-shops.

Esneh has the reputation of being the healthiest place in Egypt. Its air and that of the immediate neighbourhood is considered particularly good for invalids, who are constantly sent by the native doctors for the

benefit of the change from Cairo and Alexandria. The temperature is more even than either at Thebes or Assouán—the nights being fresh without being cold, and the day's warmth nearly always tempered by a breeze from the N.

The *Temple of Esneh* is in the middle of the town. The hall of columns which was cleared out by Mohammed Ali, during his visit to Esneh in 1842, is the only part visible. The remainder is buried beneath the houses of the modern town. Whatever may have been the date of the inner portion of this temple, the portico merely presents the names of some of the early Cæsars; those of Tiberius Claudius Cæsar, Germanicus, and Autocrator Cæsar Vespasianus, occurring in the dedication over the entrance; and those of Trajan, Adrian, and Antoninus in the interior. Mention is also made of Thothmes III., by whom the original temple was perhaps founded, and dedicated to the ram-headed god, Kneph, here called Shoo. On the ceiling is a zodiac, similar to that of Denderah: and upon the pilasters, on either side of the front row of columns are several lines of hieroglyphics, which are interesting from their containing the names of the Egyptian months. The capitals of the pillars are very striking. It is to be hoped that the whole of the temple will be cleared out at some future time.

Extensive mounds sufficiently prove the size and consequence of ancient Latopolis; but no remains are now visible, except the portico of the temple and the remains of a stone quay on the E. side. That the latter is of Roman date may be inferred from the style of the building.

Wansleb mentions the tombs of Christian martyrs, who were buried near Esneh, and are believed to have been put to death during the persecutions of Diocletian. But report also states that the Christians who fled from Medeenet Háboo at the time of the Arab invasion, and were overtaken and slain at Esneh, were buried in the same spot.

Near Esneh are two ancient dayrs. *Dayr Manaos wa Shenoodée*, on the S., is of very early date, and the Empress Helena is claimed as its foundress. There are several early sepulchral inscriptions worked into the walls. One circular stone bears the Labarum and ΑΩ ΕΙΣ ΘΕΟΒΛΗΘΩΝ//. Another reads ΠΕΒΕΚΚΑ. The church is a maze of small domed chapels, and contains remains of very ancient fresco paintings with Coptic inscriptions. *Dayr Amba Mattaos*, on the N., is two hours distant; it contains nothing of any particular interest.

(E.) Near the village of *El-Helleh*, on the opposite bank, stood the small town of *Contra-Laton*.

The subcarbonate of soda, natron, is found in the vicinity of El-Helleh. The Ababdeh also bring from the eastern desert a talcose stone, called *hamr*, for which there is a great demand throughout Upper Egypt, being peculiarly adapted to the manufacture of the *birám*, or earthen vessels for cooking, which have the power of resisting a great degree of heat, and are universally used by the peasants. It is the *lapis ollaris* of the Romans. The *hamr* is first pounded and sifted; and, after being moistened and mixed with brickdust, is fashioned with the hand, and baked in a kiln heated to a proper temperature. But they have not yet become acquainted with the process of vitrifying their pottery, for which the Arabs were once so famous; and the glazed earthenware now used in Egypt is imported from foreign countries.

(W.) Seven miles above Esneh are mounds of an old town, now called *Kom Ayr*; and four miles farther is *El-Kenán*. A short distance above which, and about 14 m. from Esneh, is an ancient quay of hewn stone. Some suppose it to mark the site of *Chnoubis*.

(W.) Three miles beyond this, and a short distance from the river, is a ruined pyramid, called *El-Koóla*. It is built in degrees, and is composed of limestone blocks, from the rock on which, it stands, of irregular form, and

hewn with little care. Though in a dilapidated state, 25 tiers still remain, and its total height, now reduced to about 35 ft., may perhaps originally have exceeded 50; the base being about 60 ft. square.

(W.) Four miles farther is *El-Kom el-ahmar*, or "the Red Mound." It marks the site of *Hieraconpolis*, which, as Strabo informs us, was opposite Eileithyias; and though little now exists of the ancient buildings that once adorned the "City of the Hawks," the name of the first Osirtasen suffices to establish their claim to a very remote antiquity. Professor Sayce has copied some inscriptions here which date from the reign of Thothmes II. A translation is given in vol. x. of the *Proceedings of the Society of Biblical Archæology*. The inscription concerns a certain Thoth who seems to have held a high position in this part of the country. About half a mile to the eastward of them is an Egyptian fortress of crude brick, with the usual double wall, the inner one being of considerable height. It has one entrance between two towers.

In the hills about two-thirds of a mile to the S.W. of it are some rock-tombs, with hieroglyphics, mentioning "the land of the Hawks," of which one person is said to be the "High-priest." The name of Thothmes III. also occurs there. One of the stones that covered the pit in this priest's tomb still remains *in situ*, and on the outer wall are traces of dancing figures painted on the stucco. The small tombs here were perhaps intended for the sacred hawks. In some mounds to the E. of the fortress are two small brick arches, 2 ft. 7 in. broad, which appear to be very old; and a quarter of a mile to E. of these are the mounds of the town (with the remains of polygonal columns of Osirtasen) already mentioned.

Opposite El-Kenán commences the region of sandstone, whose compact and even grain induced the ancient Egyptians to employ it in the erection of most of the large buildings in Upper Egypt

(E.) A short distance from El-Mahamíd is an isolated rock, which was quarried at an early period, and on whose southern side the workmen have sculptured a few rude triglyphs. The rock presents a very picturesque appearance.

(E.) Between this and El-Kalh stood a small peripteral temple, which has suffered the fate of all the interesting ruins of Eileithyias.

(E.) **El-Kalh**, 17½ m. is the modern name of *Eileithyias* or *Ειλειθυιας πολις*, "the City of Lucina," in the hieroglyphs *Nekheb*. The town was surrounded by a large crude-brick wall; and on the S. side was another enclosure, furnished with doorways of masonry, which contained the temples, and a reservoir cased with hewn stone. On the E. is an open space of considerable extent, also within the walls, which have several spacious staircases, or inclined planes, leading to the parapet, as usual in the fortified towns of ancient Egypt.

Eileithyias was a very old city, as is shown by the names of the kings found among the remains, which include those of monarchs of the VIth, XIIth, and XVIIIth Dynasties. Ra shared with Lucina the worship of the city; but most of the dedications, in the sacred buildings that remain, only present the name of the goddess.

The principal ruins consist of three temples which lie to the E. of the river in the desert, and may be visited in the order named. The first reached a short distance up the valley on the left is a *Temple of Rameses III.*, a small *naos* dedicated to Ra. A little farther is a small *Ptolemaïc Temple* partly built and partly excavated. It was consecrated to Lucina by Physcon or Euergetes II., and the courts in front were built at a later period by Ptolemy Alexander I.; who, with his mother Cleopatra, added some of the sculptures on the exterior of the subterranean chamber. The front court is composed of columns united by inter-columnar screens, and opens by a

pylon on a staircase of considerable length, having on each side a solid balustrade of masonry; and on the face of the rock, to the E. of the inner court, is a tablet of the time of Rameses II., who presents an offering to Ra and Lucina.

On the isolated rock beyond these two temples are the names of Teta and Pepi of the VIth Dynasty. About a mile farther on in the same valley to the eastward, altogether about $2\frac{1}{2}$ miles from the river, is the *Temple of Amenhotep III.*, also dedicated to Lucina. It consists of a single chamber supported by four columns, measuring 11 paces by 9, with a paved platform on three sides, and an open area in front, 8 paces by 17, formed by columns and intercolumnar screens; to which the pylon, connected with the body of the temple by a double row of columns, forms the entrance. The subjects of the interior are mostly offerings made by king Amenhotep to the contemplar deities; and near the door are represented this Pharaoh and his father Thothmes IV. On one of the jambs of the door the name of king Sethi I. has usurped the place of his ancestor's prenomen; and beyond, on the outside wall, is a tablet of the 41st year of Rameses II., in which the fourth son of that Pharaoh, a priest of Ptah, is attending his father in the capacity of fan-bearer.

The drawing and painting in this little temple are very good, and in some places the colour is well preserved.

On returning from this ruin, and following the bed of the valley, nearly opposite the *naos* of Rameses, the geologist may examine the numerous ponds, on whose brink is found natron, or subcarbonate of soda. Or he may continue a little beyond the temple of Amenhotep III., and then turn to the l. down a broad valley, also filled with numerous natron ponds, and which will bring him to the river near the isolated rock above mentioned, about 2 m. below the crude-brick fortress near which he landed.

The most interesting objects at
[*Egypt.*—Pt. II.]

Eileithyias are the **Grottos** in the mountain to the N. of the ancient town, some of which date from the XIIIth Dynasty.

The third to the eastward is the *Tomb of Aahmes*, which from the inscription which covers it is a most curious and interesting chronological monument. We learn from it that Aahmes, the son of Abena, was a captain of the fleet who took a prominent part in the war waged by Amosis, the founder of the XVIIIth Dynasty, against the Hyksos, and assisted in the capture of their capital Avaris. He also served under the succeeding kings. The whole inscription has been translated (*see* Brugsch's '*History of Egypt*,' vol. i. p. 248), and is of great historical importance for the light which it throws on the obscure period between the end of the XIIIth and the beginning of the XVIIIth Dynasties.

Above this grotto is the *Tomb of Pahir*, or *Pheri*, a grandson of Aahmes. He was governor of the nome, and his family seem to have held the same office during several generations. Pheri himself was "nurse to a prince of the royal family"—Uetmes, the second son of King Amosis, who is represented sitting in his lap. This office also seems to have been to a certain extent hereditary in the family, as in one of the other tombs another Pheri is mentioned as having held it. This tomb is in good preservation, containing coloured drawings relating to agricultural and other occupations of the early Egyptians. The outlines of the figures and the subjects here detailed, though of inferior style, are interesting. In the first line of the agricultural scene, on the western wall, the peasants are employed in ploughing and sowing; and from the car which is seen in the field, we are to infer that the owner of the land (who is also the individual of the tomb) has come to overlook them at their work. In the second line they reap wheat and doora; the distinction being pointed out by their respective heights. In the third is the carrying, and *tritura*, or treading-

out the ear, which was generally performed throughout Egypt by means of oxen; and the winnowing, measuring, and housing the grain. The doora or sorghum was not submitted to the same process as the wheat, nor was it reaped by the sickle; but after having been plucked up by the roots, was bound in sheaves, and carried to the *threshing-floor*, where, by means of a wooden beam, whose upper extremity was furnished with three or four prongs, the grain was stripped from the stalks, which were forcibly drawn through them. The text accompanying these scenes gives the song sung by the labourers as they drive the oxen. The hieroglyphics have been differently deciphered and translated, but the following paraphrastic rendering by Mr. Gliddon aptly gives the sense:

“Hie along, oxen! tread the corn faster;
The straw for yourselves, the corn for
your master.”

Below are the cattle, asses, pigs, and goats belonging to the deceased, which are brought to be numbered and registered by his scribes. In another part they weigh the gold, his property; and fowling and fishing scenes, the occupation of salting fish and geese, the wine-press, boats, a party of guests, the procession of the bier, and some sacred subjects occupy the remainder of the wall.

From these, and other paintings, we find that the boats of that period were richly coloured and of considerable size. They were furnished with at least twelve or fourteen oars, and, besides a spacious cabin, there was sufficient room to take on board a chariot and pair of horses, which we see here represented. Such were the *painted* boats that surprised the Arabs when they invaded the country. On the opposite side, the individual of the tomb, seated with his wife on a handsome *fauteuil*, to which a favourite monkey is tied, entertains a party of his friends; the men and women seated apart. Music is introduced, as was customary at all Egyptian entertainments, but the only instruments

here are the double pipe, clappers, and harp.

The greater part of the remaining tombs are very imperfectly preserved; but some of them still present a few useful hints for the study of Egyptian chronology. One, much ruined, belonged to Ranni, who lived under one of the Sebekhoteps of the XIIIth Dynasty. The latest is perhaps that of Setau, priest of the goddess Neben, under Rameses II.

Those behind the hill are not so interesting.

To the S. of the ruins, near the river, are the remains of a stone quay.

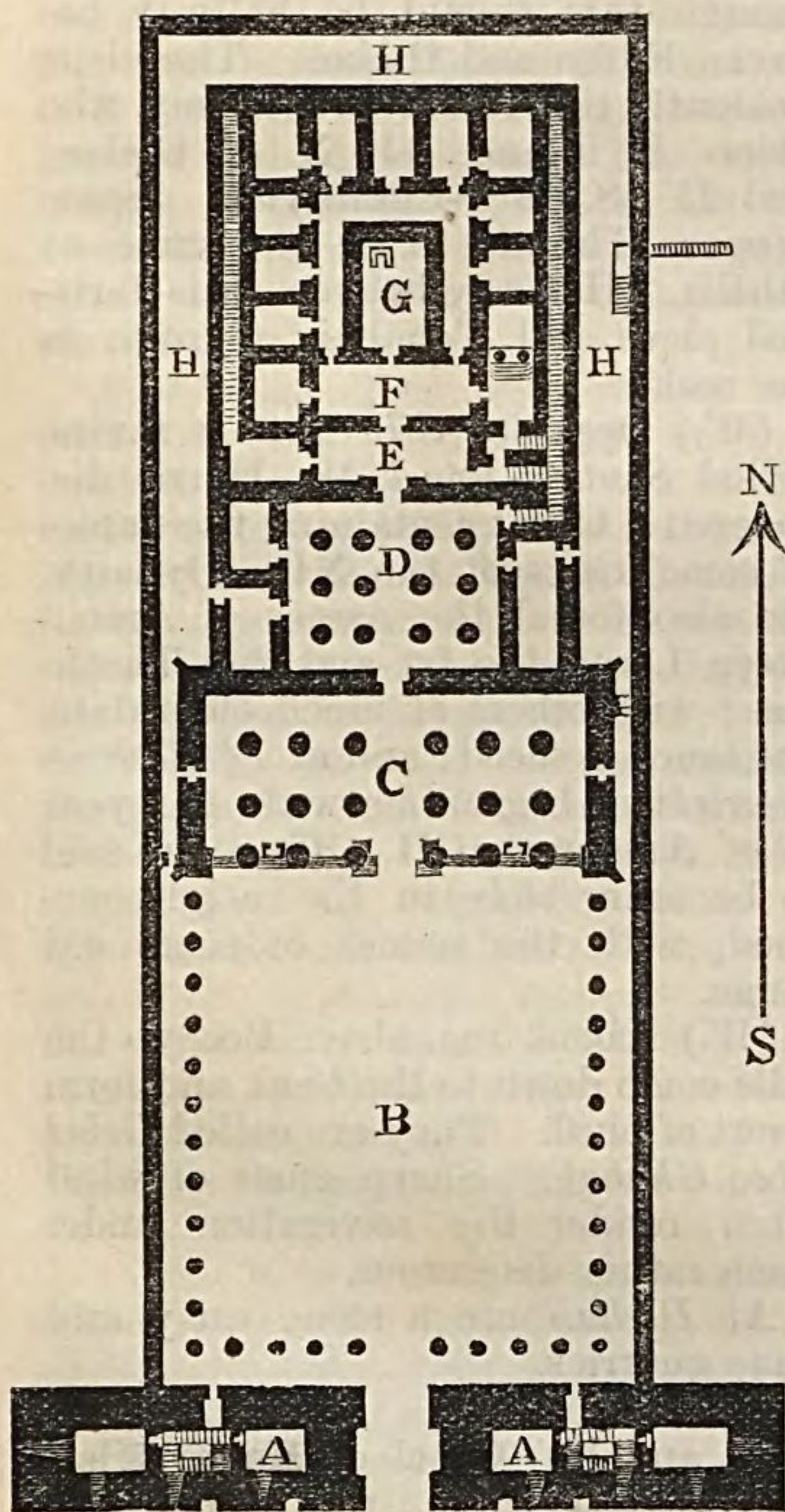
Some time before reaching Edfoo the propylon of its magnificent temple can be seen towering up on the W bank.

(W.) **Edfoo.** 13½ m. (in Coptic, *Phbôou*, or *Atbo*; in the hieroglyphics it is called *Teb*), is the ancient *Apolinopolis Magna*. The village, of about 6000 inhabitants, is half a mile from the river-bank.

In the middle of it stands the **Temple**, entirely surrounded by mud-huts and heaps of rubbish. It is only since 1864 that anything but the propylon has been visible. Up to that time its terraces and roofs were covered with the mud-huts of the villagers, and the inside filled with débris of all kinds up to the roof. To clear it out was one of the first works undertaken by M. Mariette, after his appointment as conservator of the monuments of old Egypt, and director of the excavations and researches in connection with them. As a perfect specimen of an Egyptian temple, complete in all its parts, that of Edfoo stands unrivalled; for, though Denderah is as complete, so far as the actual temple is concerned, the magnificent propylon towers at Edfoo, and the wall of enclosure, are quite unique. The temple was founded by Ptolemy Philopator, who built the sanctuary and the chambers round it, and, indeed, all the back part of the temple. The name of Ptolemy Philometer is found in the centre halls, and their

decoration is probably due to him. The portico was constructed by Ptolemy Philometer and Euergetes II.; the latter of whom also built part of the wall of enclosure, the other part being the work of Ptolemy Alexander I. The pylon, or propylon, was either built or decorated by Ptolemy Dionysus.

The whole length of the temple,



Plan of Temple of Edfu.

including the propylon and the wall of circuit, is about 450 ft. The breadth of the propylon is about 250 ft. and height 115 ft. The hollows in its outside façade were for holding the huge flagstaffs with which it was decorated.

The *Plan* of the temple of Edfu resembles in its general features that of Denderah, and the same religious

ideas and feelings which have been alluded to in the description of that temple are evident here. From the pylon (AA), which is decorated with battle scenes in imitation of those on the early Pharaonic temples, we pass into the *First Court* (B), surrounded on three sides by a peristyle of 32 columns. In the walls of the pylon which form the S. side of this court are two doors, each opening on a staircase of 145 steps leading to the top of the pylon. These staircases are lighted by embrasures and are divided into 14 stages, each landing place having some small store rooms. The *View* from the top of the pylon is very fine. The *First Hall* (C) has 18 columns, between the first line of which on either side of the entrance is a high stone screen. The *Second Hall* (D) is supported by 12 columns, and has small rooms opening from it on either side and leading to the outside passage (H). A small chamber (E) follows, communicating on either side with a staircase, of which the one on the left goes straight up to the roof, while that on the right leads to numerous small chambers and passages. Then comes another small chamber (F), with a room on each side; and to this succeeds the *Sanctuary* (G), in the corner of which is a magnificent monolith of grey granite. From the inscription on it we learn that it was made by Nectanebo I., of the XXXth Dynasty, to serve as a naos to the old temple subsequently destroyed, and replaced by the actual one. In this species of cage was kept the hawk, the emblem of the god Hor-Hat, who was the principal divinity of the temple. Round this are three small rooms. The inscriptions on them and the two preceding chambers, show that, as at Denderah, they were used for the storing of religious utensils, offerings, &c. (see p. 442). Round the whole of the temple, extending from the First Hall, runs a magnificent wall, covered with inscriptions.

The *Sculptures* with which every part of this temple is covered are, many of them, extremely interesting.

Some of them contain valuable information respecting the ancient geography of Egypt. Others give the names of the several chambers of the temple, and their dimensions in cubits and parts of cubits, so that the ancient Egyptian measurements can be compared with the modern ones.

Close to the large temple is a small one erected by Ptolemy Physcon and Lathyrus, but it is much damaged and defaced.

Shooting. — During the winter months numerous geese, teal, and other wild-fowl frequent a sort of marsh or lake to the westward of Edfoo; and the sandbanks in the river are covered with aquatic birds. Unless the traveller has a boat, the only way of getting at the geese is to go out before daybreak, and crouch under the lee of the large embankment running inland. As soon as day dawns, the geese will begin flying inland to feed, from the sandbanks where they have slept, and a good many shots may be had at them as they come flying low over the embankment.

In the hill behind Edfoo is an old Coptic Dayr.

(*E.*) A short distance above Edfoo is *Redeseeyeh*, a village at which resides one of the principal sheykhs of the Ababdeh Arabs, with whom arrangements may be made for visiting the emerald mines on the road to Berenice (*see* Rte. 12). At the second of the old stations on the road, about 12 miles inland from Redeseeyeh, is a *Temple of Sethi I.* dedicated to Amen. Though small, its sculptures are of a very good style; and in the hall is a curious tablet of hieroglyphics bearing the date of the ninth year of this Pharaoh. It consists of a portico supported by four columns, and a hall, with four pillars in the centre, at the end of which are three small chambers, or rather niches, each containing three statues. Many visitors have written Creek inscriptions on its walls, most of which are ex-votos to Pan; but one is remarkable as being of the soldiers quartered in the forti-

fied station, whose thirteen names are inscribed on one of the columns of the portico.

(*E.*) Halfway from Edfoo to Gebel Silsileh is a ruined town on the E. bank, called *Booayb*, once fortified with a wall flanked by round towers, not of very ancient date, and apparently throughout of Arab construction. It may have been the site of *Pithom* or *Toum*, the ancient *Thmuis*; though this should be halfway between Edfoo and Ombos. Thmuis is evidently the Tooum of Ptolemy, who places it inland, 14' N. of Ombos, and 25' S. of Eileithyias. Some suppose Thmuis to be the same as Silsilis. Halfway between this fortified place and Tonáb is a grotto in the rock.

(*W.*) Opposite *Silweh*, in a ravine called *Shut el-Rágel*, Mr. Harris discovered a tablet containing the names of some kings of the XIth Dynasty. He also found the names of Amenhotep I. and the 1st and 2nd Thothmes; with others of much older date, but much defaced; and at *El-Hosh* an inscription beginning with the year 17 of Amenemhat II. There are said to be other *stelæ* in the neighbourhood, with the names of some old kings.

(*W.*) About 5 m. above Booayb the hills come down to the bank and form a sort of bluff. They are called *Gebel Aboo Ghabah*. Sharp gusts of wind often render the navigation under them rather dangerous.

At *Heshan* are a stone quay and some quarries.

(*E. and W.*) **Gebel or Hagar Silsileh** (*Silsilis*), 26 m., the "stone" or "mountain of the chain," is so called, according to an Arab tradition, from the navigation of the river at this spot having been stopped by a chain, which the jealousy of a king of the country ordered to be fastened across it. The narrowness of the river, and the appearance of a rock resembling a pillar, to which the chain was thought to have been attached, and the ancient name *Silsilis*, so similar to the Arabic *Silsileh*, doubtless gave rise to the

tradition; and the Greek Silsilis was itself a corruption of the old Egyptian name, preserved in the Coptic *Golql*.

The breadth of the Nile here is only 1095 ft. at the narrowest part.

Silsileh is remarkable for the immense **Quarries** of sandstone from which the blocks used in the greater part of the Egyptian temples were taken. They extend on both sides of the river, those on the E. bank being the most remarkable for their extent, and those on the W. for the curious grottos and inscriptions. The *dahabeyeh* is usually moored to the W. bank, but it is easy to row over to the other side in the *sandal*, and no one should omit to do so.

East bank. The most curious entrance to the vast quarries on this bank is by a long passage cut in the rock, nearly opposite the Tablet of Menepthah mentioned below. It is not by the size and extent of the monuments of Upper Egypt alone that we are enabled to judge of the stupendous works executed by the ancient Egyptians: these quarries would suffice to prove the character they bore, were the gigantic ruins of Thebes and other cities no longer in existence; and safely may we apply the expression used by Pliny, in speaking of the porphyry quarries, to those of Silsilis: "*quantislibet molibus cædendis sufficiunt lapidicinae.*"

At the N. end of the quarries close to the river stood the ancient town of *Silsilus*, of which nothing remains but the substructions of a stone building, probably a temple.

West Bank. The quarries on this side, less extensive than on the other, are remarkable for the way in which the excavations have been turned into sepulchral grottos and chapels.

The first *Grotto* to the N. consists of a long corridor, supported by four pillars, cut in the face of the rock, on which, as well as on the interior wall, are sculptured several tablets of hieroglyphics, bearing the names of different kings. It was commenced by Horus, the last Pharaoh of the

XVIIIth Dynasty, who has here commemorated his defeat of the Kush or Ethiopians. He is represented in a car, pursuing with bended bow the flying enemy, who, being completely routed, sue for peace. He is then borne in a splendid shrine by the Egyptian chiefs, preceded by his troops, and by captives of the conquered nation; a trumpeter having given the signal for the procession to march. Other soldiers are employed in bringing the prisoners they have captured; and in another part the monarch is seen receiving the emblem of life from the god Amen-ra.

One of the most perfect specimens of Egyptian sculpture during its best period is seen in the tableau representing Horus as an infant suckled by a goddess. Unfortunately the paintings in this grotto are much injured by the smoke of torches, and by the fires often lighted by the sailors.

There are other tablets of the time of Rameses II., of his son Menepthah, and other kings of the XIXth Dynasty. In an historical point of view they are exceedingly interesting; particularly from the mention of assemblies held in the 30th, 34th, 37th, and 44th years of Rameses II., from the presence of the name of Isinofri, the queen of Menepthah, being the same as that of his mother the second wife of Rameses; and from their relating to other sons of that conqueror.

These tablets, like similar ones at Assouán, show that the stones used in different Egyptian buildings were taken from the quarries in their vicinity; but it must be observed that various other parts of the same sandstone strata afforded their share of materials; as may be seen from the numerous quarries about El-Hellál, and on the way to Silsilis, though but trifling when compared with the extensive ones of this mountain.

The earliest Egyptian edifices were principally erected of limestone, which continued in use occasionally, even in Upper Egypt, till the commencement of the XVIIIth Dynasty, though the Pharaohs of the XIIth had already

introduced the sandstone of Silsilis to build the walls and colonnades of some of the larger temples: and its fitness for masonry, its durability, and the evenness of its grain became so thoroughly appreciated by their architects, during the XVIIIth and succeeding Dynasties, that it was from that time almost exclusively used in building the monuments of the Thebaid. But as its texture was less suited for the reception of colour than the smoother limestone, they prepared its surface with a coat of calcareous composition which, while it prevented the stone from imbibing an unnecessary quantity of colour, afforded greater facility for the execution of the outlines. The subjects, when sculptured, either in relief or intaglio, were again coated with the same substance, to receive the final colouring; and the details of the figures and of the other objects could thereby be finished with a precision and delicacy in vain to be expected on the rough and absorbent surface of the sandstone.

Their paints were mixed with water, and in some cases they can be washed off by a wet cloth, as in Belzoni's tomb at Thebes; but in other tombs they are often fixed, and sometimes have a varnish over the surface. There is, however, no evidence of any colour being mixed with oil, as some have imagined. The reds and yellows were ochre, but the greens and blues were extracted from copper, and though of a most beautiful hue, the quality was much coarser than either of the former, or their ivory black. The white is a very pure chalk, reduced to an impalpable powder; and the brown, orange, and other compound colours, were simply formed by the combination of some of the above. Owing to their being mixed with water, they necessarily required some protection, even in the dry climate of Egypt, against the contact of rain; and so attentive were the builders to this point, that the interstices of the blocks which form the roofs of the temples, independent of their being well fitted together and cemented with a tenacious and compact mortar, were covered

by an additional piece of stone, let into a groove of about 8 in. in breadth, extending equally on either side of the line of their junction.

However the partial showers and occasional storms in Upper Egypt might affect the state of their painted walls, it was not sufficient to injure the stone itself, which still remains in its original state, even after so long a period, except where the damp, arising from earth impregnated with nitre, has penetrated through its granular texture, as is here and there observable near the ground at Medeenet Háboo, and in other ruins of the Thebaid. But exposure to the external atmosphere, which here generally affects calcareous substances, was found not to be injurious to the sandstone of Silsilis; and, like its neighbour the granite, it was only inferior to limestone in one respect, that the latter might remain buried for ages without being corroded by the salts of the earth; a fact with which the Egyptians, from having used it in the substructions of obelisks and other granitic monuments, were evidently well acquainted.

Beyond the grotto above mentioned are others of smaller dimensions, which have served for sepulchres, and bear the names of the first monarchs of the XVIIIth Dynasty: among which are those of the first and third Thothmes, and of Queen Amennohet. The few sculptures found in them relate to offerings to the deceased, and some of the usual subjects of tombs; and on a rock in the vicinity is the name of Meri-ra, the prenomen of Pepi, of the VIth Dynasty.

To the S. of these again are other tablets and open chapels, of very elegant form. They are ornamented with columns, having capitals resembling the bud of the water-plant, surmounted by an elegant Egyptian cornice, and in general style and design they very much resemble one another. The first is of the reign of Meneptah, the son and successor of Rameses II. The second in that of Rameses himself, and the third in that of his father Sethi I. The subjects of the two last

are very similar, and their tablets date in the first year of either monarch.

In the *Chapel of Rameses*, the king makes offerings to Amen-ra, Maut, and Khonso, the Theban triad; and to Ra, Ptah, and Hapimôo (the god Nilus); and other contemplar deities such as Savak, Mentu, Osiris, Moui, *Justice*, Tafne, Seb. Atmoo or Atum, Khem, Athor, Thoth, Anouké, and a few others, whose name and character are less certain. The headdress of the last mentioned goddess resembles that of one of the Mexican deities, projecting and curving over at the top like an inverted bell. It is supposed to represent a mass of hemp; which was probably an emblem of the Egyptian Vesta. In the principal picture Rameses presents an offering of incense to the Theban triad, and two vases of wine to Ra, Ptah, and the god Nile, who is here treated as the other divinities of Egypt. Indeed it is remarkable that he is only represented in this manner at Silsilis. He usually bears lotus-plants and water-jars, or the various productions of Egypt, among the ornamented devices at the bases of the walls in certain parts of the temples, or on the thrones of statues; and he frequently carries the emblems of the different nomes and toparchies of Egypt. Isinofri, the queen of Rameses II., also holds forth two sistra before a curious triad of deities; and at the base of the side walls the god Nilus is again introduced, carrying water-plants and various offerings, the produce of the irrigated land of Egypt.

Some small tablets occur at the side of these chapels; one of them of the time of Amenhotep I., others of Menepthah; and a larger one of Rameses III. offering to Ra and Nilus.

There is also a tablet of Sheshonk (Shishak), who is introduced by the goddess Maut to Amen, Ra, and Ptah, followed by his second son, the high priest of Amen, who was also a military chief.

Savak, the deity of Ombos, with the head of a crocodile, is the presiding god of Silsilis, and his titles of Lord of Ombos, and Lord of Silsilis, are fre-

quently found alternating in the stelæ of these quarries.

The blocks cut from the quarries were conveyed on rafts, or boats, to their place of destination, for the erection of the temples. But the large masses of granite, for obelisks and colossi, if we may believe Herodotus, were not sent by water from Syene; these seem to have been taken by land; in mentioning one of the largest blocks ever cut by the Egyptians, he says it was conveyed from Elephantine (or rather Syene) by land, during the reign of Amasis, to the vicinity of Saïs, and that it employed 2000 men for three years.

The particular honour paid to the god Nilus at Silsilis was perhaps connected with the transmission of the blocks by water, which were there committed to the charge of the river god; but it may have originated in the peculiar character of the river itself in that part before the rocks of Silsilis gave way, and transferred the first cataract from Silsilis to Syene. This was probably at some time during the reigns of the kings of the XIIth Dynasty. Then indeed the great difference of elevation above and below Silsilis made a far more marked distinction between the Egyptian part of the river and that to the S. than at the present day between the Nile below Assouân and in Nubia; and though this fact was unknown to Champollion, he with his usual sagacity gave a very similar reason, that the river at Silsilis "seems to make a second entrance into Egypt after having burst through the mountains that here oppose its passage, as it forced its way through the granite rocks at the cataract." In reality the analogy was stronger, as here was *originally* its great cataract, and its *first* entrance into Egypt; and there is reason to believe that the most southerly nome of Egypt was originally that of Apollinopolis. If any early records of the rise of the Nile could be found at Silsilis, they might point out the exact period when the rocks gave way; and it would be interesting to find any evidences of

the former level of the river immediately above Silsilis.

A French company has proposed to partially restore the old condition of things by throwing a dam across the river at its narrowest point, and thus to hold up the waters of the Nile. To the E. of Gebel Silsileh is a large extent of country which would then be below the level of the river, and thus a vast reservoir would be formed from which water could be let down as required for irrigation. The promoters of the project consider that by this means nearly 1,000,000 acres of land, now desert, would be added to the cultivable area of Egypt, and at the same time the risks of a low Nile would be guarded against. The cost of the scheme is estimated at 4,000,000*l*.

Between Silsilis and Kom Ombo are a succession of sandbanks on which crocodiles may frequently be seen. The valley of the Nile now assumes quite a different aspect; indeed the change may be said to begin after leaving Edfoo. The two mountain chains which border the river draw closer together, and the cultivated land is reduced in many parts to a mere strip: indeed, here and there the desert comes down to the water's edge.

At *Fáres*, to the S. of Silsilis, are said to be the vestiges of a small temple, with the name of Antoninus; and at this place some coffins of burnt clay have been found similar to a few met with at Thebes, made in the form of the body, in two parts, laced together with thongs or string. Farther on to the S., a little before the river turns eastward towards Ombos, on the W. bank and nearly opposite *Manéeha*, is a mass of alluvial deposit; and about 1 m. below Ombos is a bed of Egyptian pebbles, with a few fossils, and a curious sandstone concretion.

(*E.*) **Kom Ombo**, 15 m., marks the site of the ancient *Ombos*, in Coptic *Mbó*. The ancient town and the more modern village which succeeded it,

have both been buried beneath the sand. All that remains are some ruins of *Two Temples* that stood partly on raised ground, and partly on an artificial platform high above the river. They are not probably destined to remain there very long, as, slowly but surely, the river is undermining the bank, and will carry them away.

The *Great Temple*, founded in the reign of Ptolemy Philometer, continued by his brother Physcon (who is introduced as usual with his queens, the two Cleopatras), and finished by Auletes, or Neus Dionysus, has the peculiarity of possessing two entrances, and two parallel sanctuaries. It is, in fact, a double temple, dedicated to the two hostile principles, of Light adored under the form of Horus, and Darkness under that of the crocodile-headed god Savak. The appearance of the two winged globes over the entrance rather adds to the general effect. On the under surface of some of the architraves of the portico the figures have been left unfinished, and present a satisfactory specimen of the Egyptian mode of drawing them in squares, when the artists began their pictures. A similar arrangement is met with in some of the tombs at Thebes, of the time of the XVIIIth and XIXth Dynasties; from which it appears that the proportions of the human figure differed at various periods. In these last the lower leg, from the plant of the foot to the centre of the knee, occupied six squares in height, and the whole figure to the top of the head 19 squares. At Ombos and in other Ptolemaic buildings the proportions are somewhat different, and the figure (as in the earliest, or Pyramid, period) is less elongated than in the XVIIIth and XIXth Dynasties. The difference in the character of the human figure during the early Pyramid age is rather in its breadth compared to its height; and it is remarkable that statues were then less conventional, and bore a closer resemblance to nature, than in later times.

The *Little Temple* stands on an artificial platform towering above the

river. It appears to have been dedicated to the crocodile-headed god Savak, by Ptolemy Physcon; but the sculptures rather require it to have been, as M. Champollion supposes, an edifice "typifying the birthplace of the young god of the local triad." The grand gateway at the eastern extremity, for it stood at right angles with the other temple, bears the name of Auletes, by whom it was completed. It is, however, now in so ruinous a state, that little can be traced of its original plan; but the pavement is seen in many places, laid upon stone substructions, which extend considerably below it; and some of the walls of the chambers composing the interior of the naos are partially preserved. From the fragments of columns, whose capitals resembled those of the portico of Denderah, we are also enabled to ascertain the site of a grand hall which formed part of the building.

The sacred precincts of the temples were surrounded by a strong *Crude-brick Enclosure*, much of which still remains; but from its crumbling materials, and the quantity of sand that has accumulated about it, the buildings now appear to stand in a hollow: though, on examination, the level of the area is found not to extend below the base of the wall. On the eastern face of this enclosure is a stone *Gateway*, dedicated to Savak, the Lord of Ombos, which bears the name of the 3rd Thothmes, and of Amennoohet. This satisfactorily proves that, though the ruins only date after the accession of the Ptolemies, or from about the year B.C. 173 to 60, there had previously existed a temple at Ombos, of an earlier epoch. Other remains of the same period are on the river-bank under the N. portico. At the S. end are interesting remains of a circular stair. Among the fallen stones some have fine carvings. One represents a fowling scene on the Nile.

The upper part of this gateway has been added by a late Ptolemy, or by one of the Cæsars. From the site of it, belonging as it did to the original temple, we derive one of several proofs

that the lowering of the Nile above Silsilis had taken place before the reign of Thothmes; Ombos being built on the old alluvial deposit, which was then annually covered by the inundation; while the river, since that time, has never reached the summit of its banks.

The mounds of the town and remains of houses extend considerably to the E. of this enclosure; and, to judge from their appearance, Ombos must have suffered by fire, like many other cities of Upper Egypt.

Opposite Kom Ombo is a large island called *Mansooreeyeh*. Sandgrouse and quail are often to be found in large numbers there.

(E.) Darawee is the headquarters of the MeleKab division of the Ababdeh Arabs. From this point one of the main roads leads into the Sudan, but it is now unsafe for travellers.

Soon after passing Edfoo the valley of the Nile is confined within very narrow limits, and, though slightly enlarged in the vicinity of Ombos, the mountains again approach the Nile a little farther to the S. The general features of the country begin to resemble Nubia, and this peculiarity of character is increased by the appearance of the water-wheels which occur at short intervals, instead of the pole and bucket. And, being generally protected from the sun by mats, they remind the traveller that he has already reached a warmer climate.

On several of the heights are small towers, particularly on the W. bank; and here and there are quarries of sandstone, once worked by the ancient Egyptians. The junction of the *sandstone* and *granite* is observed about two-thirds of the way from Ombos to Assooán, in the vicinity of *El-Khat-tára*; from which point the former continues at intervals to present itself over the syenite, and other primitive beds, as at Assooán and in Nubia.

The W. bank of the river has but a very narrow strip of cultivation, but the E. bank presents, in one or two spots, a wider expanse of land covered

with palm-groves. The whole district is called *Akaba*.

The approach to Assooán is very picturesque. Keeping to the channel E. of the island of Elephantine, the boat runs up between islets of polished black rock, and passing the town, moors to a sloping bank of sand just above it. At very low Nile the effect is marred by the large sand-banks at the mouth of the E. channel; and so rapidly are these increasing, that they threaten to block the way altogether before long. Even now, large boats are obliged, when the river is low, to go by the channel W. of Elephantine, and come round by the top of the island.

“For two or three miles below the town the banks are unusually fertile; but Assooán itself is set in a frame of more than ordinary barrenness and desolation. Immediately before it lies the island of Elephantine, a mosaic of vivid green, golden sand, and black syenite; but on the l. bank opposite rises a high hill or mountain of sand, and on the rt. the town is shut in by confused heaps or small hills of syenite and granite, tossed about in all directions, as if marking some fearful convulsion of primeval nature. The toe of the island comes below the town. . . . When almost level with its foot, the boat is steered to the left, and enters the deep but comparatively narrow channel on which Assooán stands. But even this is so cabined, cribbed, and confined by rocks, that the view does not extend 200 yards upwards from the mooring-ground of dahabeahs, and as his boat is made fast, it requires neither guide-book nor dragoman to announce that the cataract of the Nile is reached.”—*F. Eden*.

(*E.*) **Assooán or Aswan**, 26½ miles. The frontier town of Egypt proper, containing a population of 9000 inhabitants. There is a British Consular Agent, Mustapha Shakir. It is situated in lat. 24° 5' 25", on the rt. bank of the Nile, at the N. end of the 1st Cataract, and is distant about 580 miles from Cairo, and 730 from the

Mediterranean. It occupies the site of the ancient *Syene*, in Coptic *Souan*, which signifies “the opening.” The Arabs, as usual, have added an initial *alef*, and made the name Assooán. The town is well built, and some of the houses have a picturesque aspect not often seen in Upper Egypt. Prior to 1884, it was a very busy town, being the principal market for merchandise to and from the Sudan. The annual value of the commerce passing to and fro was about 2,000,000*l.* But since the rebellion, and the subsequent abandonment of the Sudan, the traffic has almost ceased, and it will be a long time before affairs are restored to the former state. Assooán has a very varied population. Nubians, Egyptians, Negroes, Bedaween, Greeks, Turks, and Copts are all to be seen here. In 1884–5, it was a bustling place, as there was a large English garrison, and all the troops for the Nile expedition passed by it. Now the British soldiers have all left, and there is an Egyptian garrison under English officers. The town is surrounded with small forts, constructed during the last three years. There is a railway from Assooán to Philæ above the cataract. This line proved of the greatest service during the expedition of 1884.

History.—Assooán contains but few mementoes of its former history. Of the time when it supplied Egypt with the material for so many magnificent monuments, and its granite quarries must have swarmed with an army of workmen, no trace is left, except the names of one or two kings of the XIIth Dynasty on the rocks in the neighbourhood. The prophet Ezekiel mentions it as the southern frontier of Egypt. “From Migdol to Syene,” Ezekiel xxix. 10. Recently General Sir F. Grenfell has excavated some tombs of the VIth and XIIth Dynasties, which contain some interesting inscriptions. In the time of the Ptolemies, Syene became famous from being considered by the astronomers of Alexandria as lying immediately under the tropic; a belief which arose from the circumstance that during the

summer solstice the rays of the sun fell vertically to the bottom of a well in the town. It was on the knowledge that the sun cast no shadow at Assooán, combined with the measurement of the sun's shadow at Alexandria on the longest day, and the distance between the two places, that Eratosthenes based his calculations for the measurement of the earth. Later discoveries soon proved the tropic of Cancer to be S. of Syene; and it is curious that Strabo, Seneca, Lucan, Pliny and others, should have thought Syene to be in the tropics, though it is very possible they may have seen the sun shining at the bottom of a well. Search has been made for this well, but without success. A small Ptolemaic temple has lately been discovered, and has been partially excavated. Under the Romans, Syene was an important frontier town. Juvenal was banished there by Domitian and revenged himself for being obliged to exchange the society of Rome for the command of a cohort at the extremity of Egypt by satirising with equal impartiality the Roman soldiers and the Egyptians.

In the first ages of Christianity, Syene was the seat of a bishopric, and on the western bank there are the ruins of a Coptic convent of the sixth or seventh century. This convent must have been quite a fortress when complete. There are some remains of the wall paintings in the church. Arab writers describe Assooán as a flourishing town, and the story, if it be true, that, in consequence of a pest which destroyed more than 20,000 of the inhabitants, a part of the old town was abandoned for the neighbouring hills, on which the Saracens had settled, shows it to have been a place of great size. But in the latter half of the XIIth centy., it suffered so severely from the depredations of the Nubians on the S., and the Bedaween on the N., that it was almost completely reduced to ruins; and though it rose again a little when Sultan Selim placed a Turkish garrison in it, it never became of more importance than it is at present. Many of the

inhabitants of Assooán are descended from these Turkish soldiers.

Old Remains.—The wall projecting into the river, opposite the S. end of the modern town, is possibly of Roman construction, and has apparently formed part of a bath. In one of the arches, on the N. side, is a Greek inscription relating to the rise of the Nile, brought from some other building. There is also a stone built into the wall to the S. of this, which belonged to a nilometer, being part of a scale with 11 lines, or 10 divisions, which measure 1 ft. 3 in. They are double digits; and as the cubit consisted of 28 digits, this fragment wants four divisions, or eight digits, of a whole cubit. At the upper end (but the lower, as it stands upside down in the wall) is λ , the number of the cubit. This differs from the cubit of the nilometer at Elephantine, which measures 1 ft. 8.625 in., while this is 1 ft. 9 in.; but the divisions are very irregular.

The Saracenic wall, whose foundation dates at the epoch of the Arab invasion by Amer, the lieutenant of the Khalif Omar, still remains on the S. side of the old town, beyond which are the numerous tombs, mostly cenotaphs, of the different sheykhs and saints of Egypt. On the tombstones which stand towards the southern extremity of this *Cemetery* are Kufic inscriptions. The epitaphs are of the earlier inhabitants of Assooán, and bear different dates, from about the commencement of the 3rd to that of the 15th century of the Hégira. They begin—"In the name of God, the clement and merciful," and mention the name and parentage of the deceased, who is said to have died in the true faith; saying, "I bear witness that there is no deity but God alone; he has no partner; and that Mohammed is the servant and apostle of God." Some end with the date, but in others, particularly those of the earliest epochs, it occurs about the centre of the inscription. This is supposed to be the place of martyrs mentioned by Aboolfeda. Here, as at Fostat (Old Cairo), is a

mosque of Amer. It only presents round arches, in imitation of the ordinary Byzantine-Greek, or the Roman, style of building, in vogue at the period of the Arab invasion; but it is not altogether improbable that an attentive examination of the ancient Saracenic remains around this cemetery might lead to the discovery of some early specimens of the pointed arch.

The mosque called *Gámah Belád* has pointed arches, but it appears not to be older than 1677 A.D.; those buildings with the date 400 A.H. or 1010 A.D. have round arches, but one of 420 A.H. or 1030 A.D. has both pointed and round. The corbelling of the domes is very simple.

A short distance from the cemetery of Assooán is a small bank of that alluvial deposit so frequently seen on the road to Philæ. In some places small blocks of granite are lying upon its upper surface.

The site of the town of Assooán, connected as it is with one end of the cluster of rocks through which the road leads to Philæ, and in which the principal granite quarries are situated (bounded on the W. and S. by the Cataracts and the channel of Philæ, on the E. by an open plain separating it from the range of mountains on that side), may have given rise to the following passage of Pliny, which at first sight appears so singular: "*Syene, ita vocatur peninsula;*" since we find that ancient authors frequently used *peninsula* and *insula* in the same sense as our word *isolated*; and they even applied the term *insula* to a detached house. But the original site of Syene may really have been on an island, when the Nile during the inundation ran to the E. of it, if not also at other times. M. Lepsius found some inscriptions in the valley from which it would appear that in the reign of Amenemhat III., and his two successors, the Nile rose higher here than at the present day, in one case as much as 26 ft. This must have been before the rocky barrier of Silsileh gave way, and points to a time when Nubia was immensely

more extensive and populous than it is now.

Granite Quarries.—These are the most interesting objects in the neighbourhood of Assooán. In one, that lies towards the S.E. of the Arab cemetery, is an *Obelisk*, which, having never been entirely detached from the rock, remains *in situ* in the quarry. The fissure, which gives it the appearance of being broken, was made in it at a later period. It would have been more than 95 ft. in height, and 11 ft. 1½ in. in breadth in the largest part; but this last was to have been reduced when finished. An inclined road leads to the summit of the hill to the S.E., and on the descent at the other side was a fallen pillar (now taken away), with a Latin inscription, stating that "new quarries had been discovered in the vicinity of Philæ; that many large pilasters and columns had been hewn from them during the reigns of Severus and Antoninus (Caracalla), and his mother Julia Domna;" and that "this hill was under the tutelary protection of Jupiter-Hammon-Cenubis (or Kneph) and Juno" (or Saté), the deities of Elephantine. In its original site, on the very hill it mentions, it was an interesting inscription; removed to an European museum, how much of that interest is lost! but often does the love of acquisition disregard the satisfaction that others might feel in visiting a local monument.

Between this and the river is a large sarcophagus, which, having been broken, was left in the quarry, and various other remains, such as columns, chiefly unfinished.

Besides these, several of the rocks about Assooán bear the evident appearance of having been quarried; and the marks of wedges, and the numerous tablets about this town, Elephantine, Philæ, and Biggeh, announce the removal of the blocks, and the reign of the Pharaoh by whose orders they were hewn. Many of them are of a date previous to and after the accession of the XVIIIth Dynasty, while others bear the names of later monarchs of the XXVIth, immediately

before the invasion of Cambyses ; but some merely record the victories of kings over the enemies of Egypt, or the ex-votos of pious visitors.

It is curious to observe in these quarries the method adopted for cutting off the blocks. In some instances they appear to have used wooden wedges, as in India, which, being firmly driven into holes cut to receive them, along the whole line of the stone, and saturated with water, broke it off by their equal pressure. Indeed, a trench seems to have been cut for this purpose, and the fact of the wedge-holes being frequently seen, where the stone is still unbroken, strongly confirms this conjecture.

Beyond the granite quarries is a wide valley, containing some most interesting inscriptions, dating from the XIth Dynasty to the times of the Romans. Among these is a figure of Sethi I. Most of the inscriptions appear to be in the form of thanksgivings for a safe passage of the Cataract.

The rocks about Syene are not, as might be expected, exclusively syenite, but, on the contrary, consist mostly of granite, with some syenite and a little porphyry. The difference between the two former is this, that syenite is composed of felspar, quartz, and hornblende, instead of mica, or solely of felspar and quartz ; and granite of felspar, quartz, and mica. According to some the ingredients of syenite are quartz, felspar, mica, and hornblende ; but the syenite of antiquity, used for statues, was really granite. Indeed, many of the rocks of Syene contain all the four component parts ; and, from their differing considerably in their proportions, afford a variety of specimens for the collection of a mineralogist.

The *Environs* of the town are sandy and barren, producing little else than palms ; grain, and almost every kind of provision, being brought, as in Aboolfeda's time, from other parts of the country. But the dates still retain the reputation they enjoyed in the days of Strabo ; and the palm of Ibream is cultivated and thrives in the

climate of the 1st Cataract. Dates are among the principal exports of Assooán, and senna, charcoal, henna, wicker baskets, and formerly slaves from the interior, from Abyssinia, and Upper Ethiopia, were sent from thence to different parts of Lower Egypt.

The **Island of Elephantine** is immediately opposite Assooán. It is called in Arabic *Gezeeret Assooán*, and in Nubian *Sooan-Artiga*, which both mean "the Island of Assooán." It has also the name of *Gezeeret-ez-Zaher*, or "the Island of Flowers," from the vegetation with which its northern end is covered. By ancient authors it is always called Elephantine, or Elephantes. The ruins of the old town form a large mound, at the foot of which is a modern village ; and there is another small village to the N. The inhabitants are all Nubians, and the traveller has here his first opportunity of observing their peculiarities in dress and appearance.

At the beginning of the present century there were the remains of two temples in Elephantine, one a very interesting one, built by Amenhotep III. They were destroyed in 1822 by the then governor of Assooán, in order to obtain stone for building a palace. The greater part of the Nilometer which stood at the upper end of the island shared the same fate. The only remains now left are a granite gateway bearing the name of Alexander III., near which is a badly cut statue with the cartouche of Menephtah, the son of Rameses II. ; and a quay of Roman date, in the construction of which have been used many blocks taken from more ancient monuments.

A broad staircase leads to a point about 100 ft. above the river, and ends in a platform which leads to the tombs discovered by General Grenfell. These, as already stated, belong to the VIth and XIIth Dynasties. The most important of the former belongs to an officer of king Pepi II., whose name was Sabbena, and who appears to have been the governor of the

district. This opens into a tomb of another governor whose name was Mechu. There is a representation of him and his family, with scenes from his life. Some of these are in good preservation. Not far from this is the tomb of Nubkan-ra-necht, a governor of the XIIth Dynasty. Other interesting tombs are in the vicinity, which have been excavated by the exertions of Major Plunkett, R.E., and other English officers. The tomb of Serenput, an official of king Osirtasen I. of the XIIth Dynasty, should be visited. He appears to have been one of the generals of Osirtasen's army, which made the expedition to the Sudan and brought rich spoils back to Egypt.

Elephantine had a garrison in the time of the Romans, as well as in the earlier times of the Persians and Pharaonic monarchs; and it was from this island that the Ionians and Carians, who had accompanied Psammeticus, were sent forward into Ethiopia, to endeavour to bring back the Egyptian troops who had deserted.

The south part of the island is covered with the ruins of old houses and fragments of pottery, on many of which are Greek inscriptions in the running hand. Some of these have been translated by Dr. S. Birch, and are found to be receipts for taxes. They commence in the reign of Vespasian, A.D. 77, and are found a century later under Varus. The peasants who live there frequently find small rams of bronze, coins, and other objects of antiquity, in removing the nitre of the mounds which they use for agricultural purposes.

On the W. bank of the river opposite Elephantine are a few remains which mark the site of *Contra Syene*; and about $\frac{1}{4}$ mile inland up the valley are the remains of an old building often frequented by jackals and other beasts of prey.

The First Cataract.—All the Cataracts—called by the Arabs *esh-Shellál*—that obstruct the course of the Nile are really little more than a

succession of rapids, whirlpools, and eddies caused by rocks and islets. Those at Assooán are commonly known by the title of the "First Cataract," from their being the first reached on the way up the Nile. During the high Nile, all but the highest rocks are covered with water, and then it is possible for boats to sail up against what is little more than a very powerful stream; but as the river lowers, it becomes divided into numerous narrow channels, and the rapids and falls are produced which have obtained for it the formidable appellation of a cataract, and make the employment of towing-ropes and many hands necessary for getting a boat up.

It would be difficult to account for the exaggerated report given from hearsay by Cicero, Seneca, and others, of the astounding noise made by this cataract, which was so great that people were stunned and deprived of their sense of hearing, were it not that, so recently as the last century, a traveller, Paul Lucas, speaks of the cataract, precipitating itself from the rocks with so much noise as to deafen the inhabitants for several leagues round. "Travellers' tales" are common to all periods of history. Perhaps the best known one in connection with this cataract is that of Herodotus, in which he recounts the story of the sources of the Nile told him by the treasurer of Minerva at Saïs:—how, between Syene and Elephantine, there were two conical hills, called Crophí and Mophí, between which lay unfathomable fountains, whence flowed the Nile, southwards to Ethiopia, and northwards to the Mediterranean.

The scenery of the cataracts is weird and desolate, but not without a certain beauty and grandeur, and it is worth while for those who do not intend to make the ascent to row about the northern end of it in the small boats. There are no rapids before reaching the *Island of Sháyí*, which is interesting from the number of hieroglyphic tablets sculptured on the rocks, many of which are of a very

early period, including the names of kings of the XIIIth, XVIIIth, and three following Dynasties. They record the passage of kings and others on their expeditions to the Soodán, and are of great historical value. The island was under the special protection of Saté, Kneph, and Anouké.

The traveller whose intention is merely to visit Philæ, without passing the cataract, will save himself some time and much trouble by going as far as this island in his boat, by which the ride to Philæ is considerably shortened; nor will he be prevented from seeing all that the excursion from Assooán presents worthy of notice,—which is confined to traces of the old road, the crude-brick wall that skirted and protected it, and the singular forms of the granite rocks, with inscriptions similar to those at Seháyl, which have struck every traveller since and previous to the time of Strabo. Travellers by Messrs. Cook's steamers will find all the necessary arrangements made to take them to Philæ.

The Ascent and Descent of the Cataract in a Dahabeeyeh.—These are incidents in the Nile voyage more exciting than pleasant. The preliminaries that have to be gone through at Assooán previous to making the ascent are often tiresome and disagreeable. The traveller has already been told (see p. 388) that, if he intends to go as far as the 2nd Cataract, he must take care that the owner of the boat he, or his dragoman, hires, guarantees the possibility of its going up the 1st Cataract, and undertakes to pay a fine should it fail to do so. Sometimes it may happen that the Nile is so low that a boat, which would go up in an ordinary year, might run some risk of coming to grief in the more than usually shallow rapids; but often it is a trick of the owner who, not wishing to expose his boat to the perils of the cataract, has privately instructed his *reis* to bribe the sheykhs of the cataract to say that the boat is too large to be taken up. The traveller thus finds himself stopped on his journey, or obliged to

take a dirty country boat from above the cataract.

Those who have made a contract with their dragoman, which is to include the cost of going up the cataract, should leave the matter entirely to him, and refuse to have anything to do with the discussion as to the price to be paid, or the backsheesh. Those who have to make their own bargain must submit with patience to the inevitable wrangling and delay with which all such affairs are conducted in Egypt. The contract must be made with one of the head sheykhs or reises of the cataracts, of whom there are three or four. The usual price asked is 3*l.* for every 100 ardebs' burden. As most dahabeeyehs are from 200 to 300 ardebs, the total amount will be from 6*l.* to 9*l.*; but at least half as much will be asked for backsheesh; and from 10*l.* to 15*l.* may be reckoned as the total cost of going up the cataracts.

It is necessary for the *Ascent of the Cataract* that the wind should be fair, but not too strong. As far as the island of Seháyl it is tolerably easy sailing against a strong stream. There the first of the falls or "gates," as they are called (*báb*, pl. *bibán*), is reached, and tow-ropes, punt-poles, and scores of human beings are called into requisition. It is a scene which must be seen to be appreciated, and of which no description can give the least idea. Perhaps the best commentary on it is that no one who has gone through it once would willingly do so again, though he might often find amusement in watching the process from a neighbouring rock. And indeed this is a very good way of seeing it even the first time, and for ladies decidedly the most agreeable for many reasons.

Great amusement in going up the cataracts is derived by some travellers from the amphibious proceedings of the small boys who, seated on a round log of wood, launch out into the stream, and paddling with either hand, traverse the river, or shoot down the rapids, in an incredibly short space of time. "These logs are the public

ferry-boats of the locality, and when a pedestrian reaches the river-bank, and wishes to cross over, he soon divests himself of his garments, rolls them into a bundle, which he ties above his head, and thus launches out on a log, 'ripæ ulterioris amore,' and strange indeed is the top-heavy figure he presents."—*A. C. Smith.*

There are five or six falls, up which the boat is dragged with more or less ease, and then, getting rid of her cataract crew, she sails on to the village of Mahattah, just below Philæ.

It is at this village that the boat stops again on her way down, to take up the crew necessary for making the *Descent of the Cataract*. This is a far shorter process than the ascent, 1½ hour being the time from Mahattah to Assooán. The way is a different one to that followed in coming up. Passing on the right the last gate then ascended, the boat glides swiftly on, rowed by the cataract people, two to each oar. Soon the river narrows, and is lost sight of between two high walls of rock. In an instant the boat has shot in between them, the oars almost touching them on either side, and, with a series of plunges and bounds, that make you feel as if it were a skiff and not a dahabeeyeh that was under you, the unwieldy ship goes rushing on, as though it meant to drive its bows hard on to the rocks that seem to bar the lower end of the fall. Just, however, as the crash seems inevitable, an opening appears on the right; and by the help of the current, and the right turn of the rudder at the right moment, the boat goes sharp round, and out into smooth water. The height of this fall varies with the quantity of water in the river, but it is usually from 6 to 7 feet. The length of its passage between the rocks is about 200 feet, and the breadth across about 70 feet. Beyond it the river flows swiftly on close to the desert on the left bank, and there is only one slight rapid more before reaching Assooán.

With regard to the danger attending the ascent and descent of the cataracts, it cannot be said that there is none;

but at the same time, considering the number of boats that go up and down, and the comparatively few accidents that happen, the chances are much against mishap. And even if the dahabeeyeh is wrecked, there is little fear of being drowned, as it is always possible to get on to the rocks. There is no doubt that it is nervous work going down the big gate, and the turn at the bottom is a place where a boat may easily get a hole knocked into it, if nothing worse. Coming up, it is a question of enough men and the rope not breaking; and even if anything does happen, it is wonderful how the helmsman manages so that the boat is brought up short in her downward course by a cross stream or a back-water. Those who want to see their boat go down the big fall without being on board her, should be rowed in the *sandal* to a point just above it. They can then, from the top of the rock to the left of the passage, see the whole thing capitally. If there are things of value on board, such as instruments, collections of skins, &c., the most prudent course is to send them between Mahattah and Assooán over-land.

Those who are detained in the cataract may find some coots and teal to shoot; and patient search will occasionally be rewarded with the sight of a crocodile, a *warren* or water-lizard, and a species of leathery turtle (*Trionyx Niloticus*).

(*E.*) *Mahattah*. A small village, of which mention has already been made, situated just above the cataracts. Like Assooán, it is the place for the embarking and disembarking of the cargoes that are transhipped from the different boats above and below the cataract. There are always a number of Nubian boats there employed in the trade between the 1st and 2nd Cataracts. They are a very inferior class of boat to the smart modern Egyptian dahabeeyeh; but there are a few big ones, not very clean, and with hardly any furniture, which can be hired for the voyage to the 2nd Cataract and back, with an allowance of four days' stoppages, for 12*l.*, and a small back-

sheesh to the captain and crew. The pilot who always accompanies the dahabeeyeh in its voyage between the 1st and 2nd Cataracts generally comes from this village, and is taken on board in passing. His fee, which is included in a dragoman's contract, is, with backsheesh, from 2*l.* 10*s.* to 3*l.* Passengers who have booked to the 2nd Cataract by Messrs. Cook's steamers, will embark at Philæ. The steamers that ply above the 1st Cataract are not so large as those between Cairo and Assouán, but are very comfortable.

Island of Philæ, 5 m.—Those who visit Philæ from Assouán can either take a boat from Mahattah, or from a point some way farther up the bank, just opposite the island. The approach to the island by water is very striking. The river winds in and out among gigantic black rocks of most fantastic form and shape, and then suddenly, after a sharp turn or two, Philæ comes suddenly in sight. "Beautiful" is the epithet commonly applied to this spot, justly considered to present the finest bit of scenery on the Nile; but the beauty, or rather grandeur, is more in the framework of the picture than in the picture itself. The view from the top of the propylon tower at Philæ, of all beyond the island, is very fine, and is well worth the trouble of making the ascent.

In Egyptian the island was called *Pilak*, or *Ailak*, and *Ma-n-lek*, "the Place of the Frontier." Its Greek appellation Philæ is a strange misnomer. The Arabs call it *Anas el Wogóod*, or more generally *Gezeeret el-Beerbeh*.

The whole length of the island is about 400 yards, and its breadth 140. The usual landing-place from a small boat is at the N. end; but dahabeeyehs generally moor to the E. bank. The whole surface of the island is covered with ruins, but none of them are of earlier date, so far as has hitherto been ascertained, than the XXXth Dynasty (361 B.C.). See plan (p. 530).

Ruins.—A very good general idea of them can be obtained from the top of the granite rock at the S. end

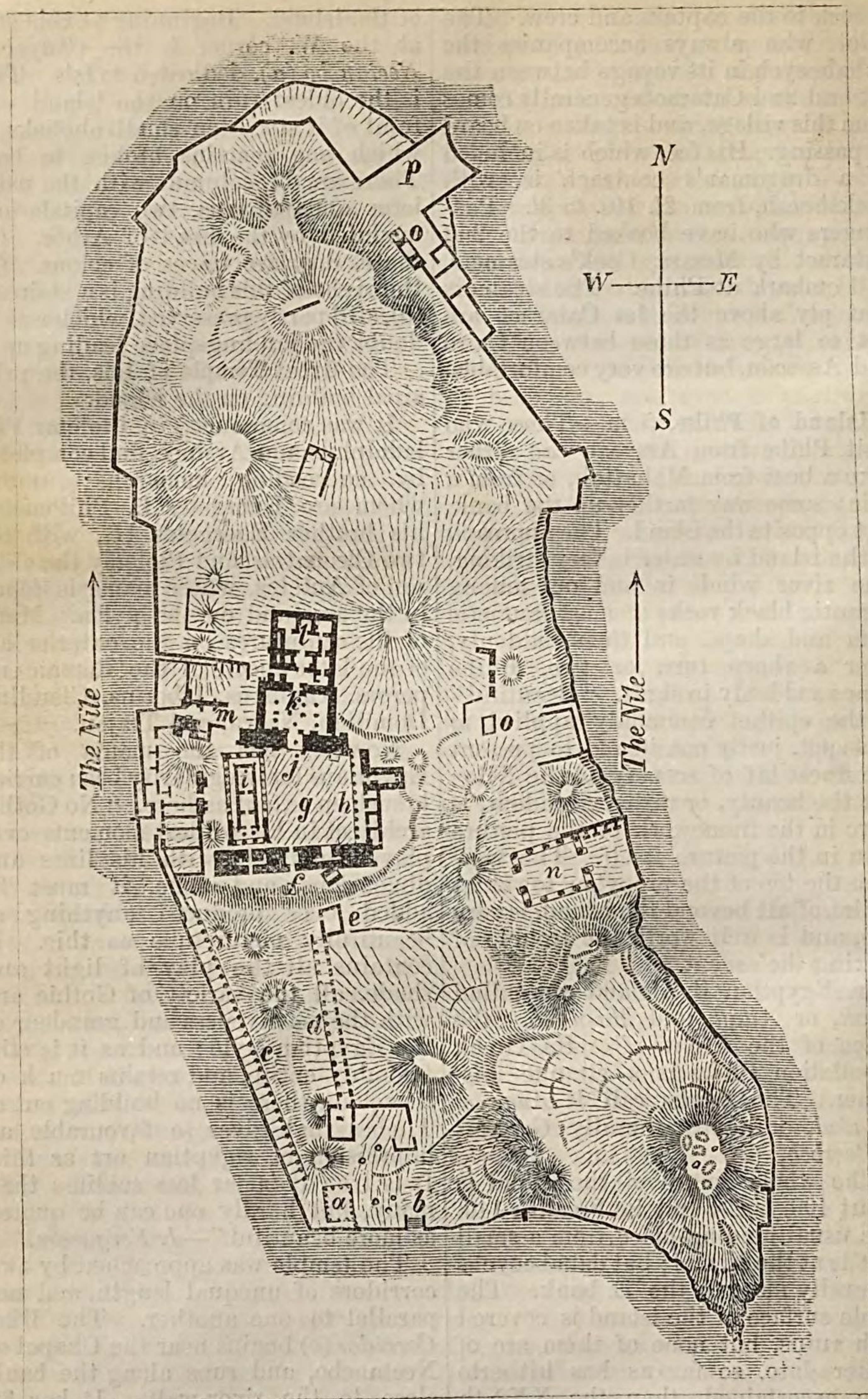
of the island. Beginning at this end, at the W. corner is the *Chapel of Nectanebo* (a), dedicated to Isis. This is the oldest ruin on the island. In front of it stood ten small obelisks, of which one remains broken in half. There are 14 columns with the usual lotus and papyrus, two capitals surmounted by the head of Athor. On the E. door are traces of colour. On the right of this building is a staircase (b), still partly preserved, which was no doubt the landing-place leading up to

The **Great Temple of Isis**, the principal building on the island.

It was commenced by Ptolemy Philadelphus and Arsinoë, and completed by succeeding monarchs; among whom are Euergetes I., Philometer, his brother Euergetes II., with the two Cleopatras, and Ptolemy the elder son of Auletes, whose name is found in the area and on the pylon. Many of the sculptures on the exterior are of the later epoch of the Roman emperors, Augustus, Tiberius, Claudius, Domitian, Nerva, and Trajan.

Nowhere has the mania of the Egyptians for irregularity been carried to such an extent as here. "No Gothic architect in his wildest moments ever played so freely with his lines and dimensions, and none, it must be added, ever produced anything so beautifully picturesque as this. It contains all the play of light and shade, all the variety of Gothic art, with the massiveness and grandeur of the Egyptian style; and as it is still tolerably entire, and retains much of its colour, there is no building out of Thebes that gives so favourable an impression of Egyptian art as this. It is true it is far less sublime than many, but hardly one can be quoted as more beautiful."—*J. Fergusson*.

The temple was approached by two corridors of unequal length, and not parallel to one another. The *West Corridor* (c) begins near the Chapel of Nectanebo, and runs along the bank close to the river-wall. It has 32 columns, with capitals of different forms. On the roof are gold stars on a blue ground. Both here and in some of the sculptures on the walls



Plan of the Island of Philæ.

representing Tiberius, Caligula and Claudius, the colours are well preserved. Between the eleventh and twelfth columns a staircase leads to a postern immediately above the river-side. The *East Corridor* (*d*), which

is of more recent date still, has only 16 columns with unfinished capitals. It is preceded by a building of which only the foundations remain, but which seems to have consisted of several chambers, and ends in a small *Chapel of Æsculapius (e)*, of which the doors are covered with figures and inscriptions. One Greek inscription tells us that the chapel was dedicated by Ptolemy Epiphanes and Cleopatra to Æsculapius, i.e. Imhotep, son of Ptah and Pasht. Advancing over a mass of ruins, among which may be noticed the remains of two granite lions, and the pedestals of obelisks, we arrive at the

First Propylon (f), the two massive towers of which are 120 feet wide and 60 feet high. On its exterior face are colossal sculptures of divinities and Ptolemy Philometer swinging his battle-axe over a batch of bound prisoners. Near the bottom are a series of figures representing the god Nilus carrying various emblems, on which are the names of various towns and districts in Egypt. The name of Nectanebo II. is found in this pylon. On the left, or W. side of the gateway as we pass through it, are sculptured some small figures, and a colossal one of Isis; and on the right or E. side is a tablet put up by the French army under Desaix, to commemorate their reaching this point during the expedition to Egypt at the end of the last century. Through the pylon we pass into a large *Court (g)*, on the E. of which is a portico, and on the W. a small temple, while another pylon closes its N. end. The *Portico (h)* was begun by Ptolemy Philometer, continued by his successors, and finished by Tiberius. It consists of 10 columns, and to the E. of it were several chambers, each with a door opening into it from the portico. In the southernmost of these chambers, the one next to the propylon, is a staircase leading to several rooms, and on to the roof of the propylon, from which there is a magnificent *View*. The northernmost of these chambers is larger than the others, and is supposed to have been the library. The

Temple (i) on the W. side of the court was the *mammeisi*, of which we have seen instances at Denderah and elsewhere. It was built by Ptolemy Euergetes, and consists of three chambers surrounded by a portico. In all the chambers are the representations usual in these mammeisi of the birth of Horus. The portico on the W. side was decorated by Tiberius, and contains representations of a great number of divinities. On the wall of the E. side is a copy of the inscription contained in the famous Rosetta stone, but only the demotic and hieroglyphic text are given without the Greek. Close to this point a Nilometer has been discovered beside a staircase which leads down to the river. The average length of the cubit on this Nilometer is 1 ft. 8.9 in., being almost exactly the same as that of the average cubit on the Nilometer of Elephantine. To the large court succeeds a

Second Propylon (j), of smaller dimensions than the first. Its eastern tower stands on a granite rock, whose face has been cut into the form of a tablet, and bears an inscription in which are mentioned the grants of land made to the temple by Ptolemy Philometer and Ptolemy Euergetes II.

The gate of this propylon leads into a *Double Portico (k)* with 10 gigantic columns, remarkable for the brilliancy of the *Colours* still remaining on their capitals. The walls and ceiling are covered with astronomical and other subjects, and the figures of divinities. The presence of a cross in this and other parts of the temple may be taken as evidence of the existence of the Church of St. Stephen, into which this temple is said to have been turned at the end of the 6th century. After this portico come three chambers in succession, of which the last was the *Sanctuary (l)*. In it is a monolithic granite shrine. On the wall is a representation of Ptolemy Philadelphus, suckled by Isis. On either side of these chambers are other rooms, in the first of which on the right will be found the latitude and longitude of the island, as taken by the scientific

members of the French expedition. Near this room is the entrance to crypts and hidden passages, similar to those at Denderah. From the corresponding lateral chamber on the opposite side a staircase leads up to a terrace. On the left, at the top of the staircase, is a small room covered with interesting sculptures relating to the death and resurrection of Osiris.

From a Greek ex-voto in this chamber we learn the interesting fact that the worship of Isis and Osiris was still carried on at Philæ in A.D. 453, more than 70 years after the famous edict of Theodosius abolishing the Egyptian religion. This fact may also be gathered from some of the other numerous ex-votos inscribed on the walls of the pylon and other parts of the temple. The ruin of the temple is attributed to Justinian. Thanks to the exertions of the English officers stationed at Philæ, there has been a good deal of clearing recently done.

Other Ruins.—On the W. side of the island, in a line with the second pylon of the Great Temple, is a ruined building (*m*) of no importance. Passing over to the other side we come to the very beautiful temple commonly called "*Pharaoh's bed*" (*n*). It is an oblong rectangular building of late date surrounded by an intercolumnar screen with 14 columns. The temple was roofed with stone slabs, supported on wooden beams, the sockets for which are still existing. There is a doorway in the W. wall, and one in the E. wall opening on to the stone terrace or quay which appears to have extended nearly all round the island. Another portion of this terrace is seen to the N. of this temple, and behind it is a very small temple (*o*) built by Ptolemy Physcon. Still farther N. are the remains of what appears to have been an arched gate (*p*) with steps down to the river.

The crude-brick ruins which cover the island are mostly of Christian time; and among them may be seen some small pointed arches; similar to those at Medeenet Háboo in

Thebes, and in other early Christian villages, which probably date about the time of the Arab invasion in the 7th century A.D.

Besides the Church of St. Stephen, already spoken of as having been formed out of a part of the large temple, another church stood at the N.E. corner of the island, and it is evident that the early Christians occupied both this island and Biggeh, and converted the temples into churches, concealing with a coating of clay or mortar the objects of worship of their pagan predecessors.

The Island of Biggeh lies to the W. of Philæ. It is called *Senem* in the hieroglyphics, and appears afterwards to have borne the Greek name of *Abaton*, "inaccessible," though Plutarch seems to apply that name, at least in one sense, to Philæ, when he says that "it is inaccessible and unapproachable . . . except when the priests go to crown the Tomb of Osiris. From the number of inscriptions it is evident that Biggeh was from a very early period considered as a sacred place, and the presence of a red granite statue with the oval of Amenhotep II. of the XVIIIth Dynasty points to the existence here of a temple of ancient date. The only building remaining is the small *Temple of Athor* in front of the statue, built by Ptolemy Euergetes I. It was subsequently turned into a church, to which period the arch in the centre belongs. Most of the inscriptions refer to the functionaries sent to govern the land of Cush, that is the Greek Ethiopia, the modern Nubia. They begin from the time of the XVIIIth Dynasty. On the E. side of the island, facing Philæ, is a granite stela with the name of Psammetichus I.

There is a capital *View* of the temple of Philæ from the high rocks at the S. end of Biggeh.

Island of Konosso.—The northern end of Biggeh becomes a separate island during the inundation, and is called Konosso. Among the inscrip-

tions on it is a tablet with the name of a Mentuhotep Ranebtau of the XIth Dynasty, described as the conqueror of thirteen nations and the devoted servant of Khem. From a high ridge of rocks, at the extreme N. end of this island, there is a magnificent *View* over the upper end of the cataract and the village of Mahattah. The rocks here and at Biggeh are well worth clambering over, for the sake of the pretty views which can be obtained.

On the E. bank, opposite Philæ, are some mounds, and the remains of a stela and monolith of granite; the former bearing the name of the 2nd Psammetichus, and consecrated to Kneph and Saté.

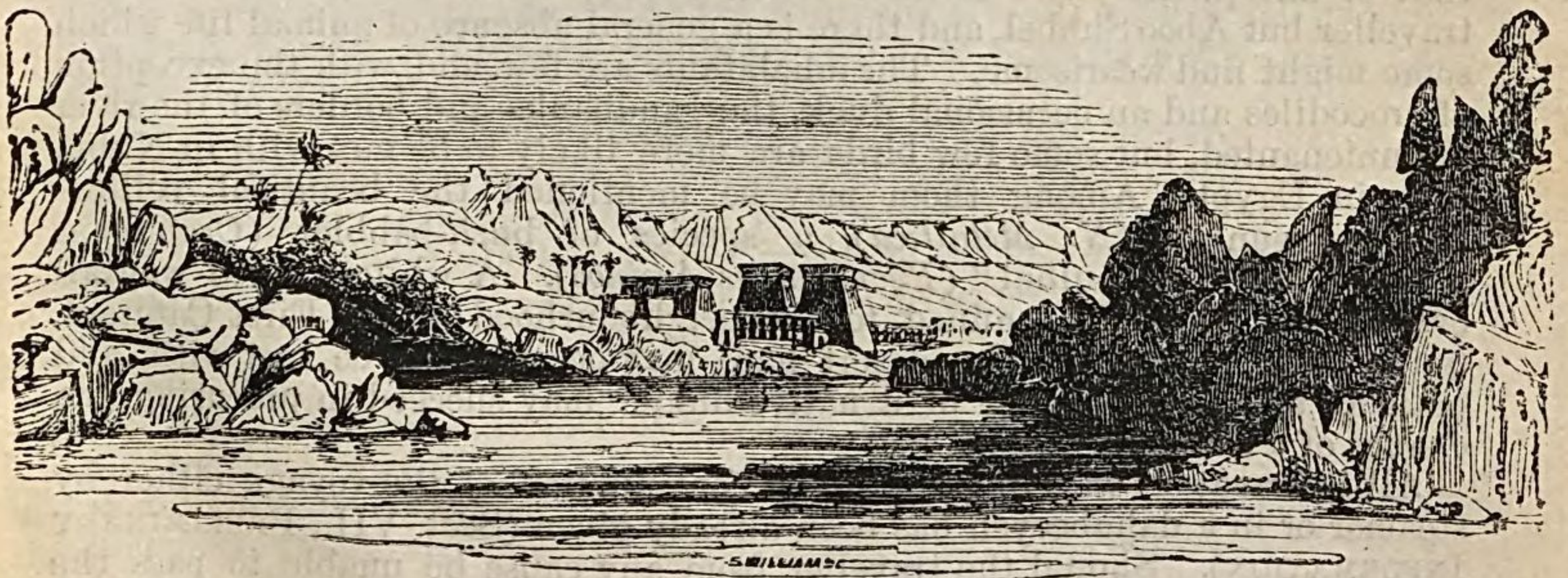
The Rly. Stat. of Shellal is opposite the island.

A little distance to the S. are masses of old alluvium deposited there by the Nile before its level was lowered by the fall of the rocks at Silsilis. From its irregularity, and the sudden depressions in it, the accident probably happened while the river was high; and it has also the appearance of having been hollowed out by a sudden rush of water from the surface. Its general level is about 28 ft. above the greatest inundation of these days, and that of the highest masses is about 10 ft. more. Standing here, you at once perceive that when the river was at that height it ran straight forward over the plain between

the eastern mountains and Assooán. Other remains of this alluvium are found on the road from Assooán to Philæ. The river at that time may also have flowed by the other channel through the Cataracts; and the two streams joined each other some way lower down, near *Esh-Shaymeh*, where the eastern mountains approach the Nile, opposite the Sheykh's tomb on the western hill, called *Kobbet El-Hówa*. The old alluvial deposit may be traced throughout Ethiopia, high above the reach of the present inundation.

There is a rock opposite the N. end of Philæ, remarkable for its elevated appearance and general form; but there is no reason to suppose that any religious idea was attached to it, as some have imagined, and much less that it was Abaton.

On the E. bank, a little to the S.E. of Philæ, is a ruined fortress on the crest and slope of the rocks, with square and round towers; and on the S. side is a doorway having a round arch of brick between two round towers, and leading into a court. It is probably of Christian time. Here, too, are the ruins of two large mosques: the southernmost one is built in great part of stones from some temple, many of them being covered with hieroglyphics; the superstructure is chiefly bricks baked and crude. On the hill above is a santón's tomb, from which there is a fine *View* of Philæ and Biggeh.



Philæ, approaching it from the Cataracts,

SECTION X.

THE VALLEY OF THE NILE IN NUBIA FROM THE FIRST
TO THE SECOND CATARACT, AND TO KHARTOOM.

NUBIA:—

	PAGE
General Observations	534
ROUTE 21. Philæ (1st Cataract) to Wády Halfah (2nd Cataract)	537

GENERAL OBSERVATIONS.

a. *Character of the Country.*—b. *Ancient History and Geography.*—c. *Modern Inhabitants.*

a. CHARACTER OF THE COUNTRY.

We have no hesitation in advising every one who gets as far as Assooán, to continue the voyage to Wády Halfah. The scenery is far more beautiful than in Egypt, the climate if anything more perfect (except perhaps between Aboo Simbel and Wády Halfah, where a strong cold north wind is often very disagreeable), and the giant statues of Aboo Simbel certainly rank next in antiquarian interest to the Pyramids and the ruins of Thebes, besides being in themselves something quite unique. On the other hand, it may be said that of antiquities there is little worth seeing in Nubia by the ordinary traveller but Aboo Simbel, and there is a general absence of animal life which some might find wearisome. The inhabitants are few, and, with the exception of crocodiles and an occasional duck, the sandbanks and borders of the river are untenanted, but some few birds are more likely to be met with in Nubia than in Egypt. Among them may be mentioned the beautiful yellow-breasted sunbird (*N. Metallica*), a species of bush-babbler (*Crateropus Acaciæ*), and the “bulbul” (*Pycnonnotus Arsinöe*). A white-winged wagtail (*M. Vidua*) is almost confined to the neighbourhood of the First Cataract, but is there plentiful. The desert hare may occasionally be met with, and patience and the assistance of a native hunter may succeed in procuring the chance of a shot at a gazelle.

All information with regard to the continuation of the voyage either by steamer or in a dahabeeyeh has been already given (Sect. VII., PRELIMINARY INFORMATION). Should the traveller from any cause be unable to pass the First Cataract in the dahabeeyeh he has hired at Cairo, he will be able to procure another one at Mahattah (see p. 528). It will take from a fortnight

to three weeks to go from Philæ to Wády Halfah and back in a dahabeeyeh. It only takes one week by steamer, and this gives time to see Aboo Simbel and other points of interest.

b. ANCIENT HISTORY AND GEOGRAPHY.

The countries bordering the Nile south of Egypt were known to the old Egyptians by the name of *Koosh* (Cush). The name *Kens* is also found applied to that part nearest the Egyptian frontier. The present name of the district is El Kenoos.

The first Pharaoh of whom there is any record as having conquered the Kooshites, is Osirtasen I., of the XIIth Dynasty, whose example was followed by Osirtasen III. The latter built a temple at Semneh above the Second Cataract, and fixed the Egyptian frontier there. Thothmes I., of the XVIIIth Dynasty, has left a record of his triumphs over the Kooshites on a rock opposite Tombos. Thothmes III. built temples at Amada, at Semneh, and at Soleb. Amenhotep III. also built at Soleb, and at Gebel Barkal near Aboo Hamed. Rameses II. of the XIXth Dynasty added to this temple at Gebel Barkal, and besides the smaller rock-cut temples of Derr and Bayt el-Wellee, the grand monument at Aboo Simbel dates from his reign.

At the epoch of the XXIIIrd Dynasty we find Egypt and Koosh have greatly changed places, Egypt, or at any rate the southern portion of it, having become a province of Ethiopia, a general name by which the countries on the Nile south of Egypt became afterwards generally known. This change reached its height under the XXVth Dynasty, which was composed entirely of Ethiopian sovereigns, the last of them being Tirhakah. This Ethiopian domination over Egypt is satisfactorily proved by the historical stela discovered by M. Mariette at Napata or Gebel Barkal. The pyramids at Meroë may be probably referred to the Tirhakah period. In the time of Psammetichus, Elephantine was the border of Egypt. Under the Ptolemies the frontier was fixed at Hierasycaminon, about 80 miles S. of Syene, and the district was called Dodecachænus, from that distance equalling 12 Egyptian schænes. Many temples, Kalabsheh, Dakkeh, &c., belong to this period.

Under the government of Petronius, the 2nd Roman prefect of Egypt, an expedition was undertaken against the Ethiopians in consequence of an attack made by them on the Roman garrison of Syene, the then frontier town. Petronius penetrated to and destroyed Napata, the capital of Candace, the queen of the Ethiopians. Napata, according to Pliny, was 870 Roman miles above the Cataracts, and is supposed to be El-Barkal of the present day, where pyramids and extensive ruins denote the former existence of an important city. Gebel Barkal was called in hieroglyphics "the Sacred Mountain."

In Strabo's time, who visited Egypt during the government of Ælius Gallus, Petronius's successor, Syene was again the frontier, the Romans having, as he observes, "confined the province of Egypt within its former limits." Philæ then belonged "in common to the Egyptians and Ethiopians." This did not, however, prevent the Cæsars from considering Lower Ethiopia as belonging to them, or from adding to the temples already erected there.

Strabo says the Ethiopians above Syene consisted of the Troglodytæ, Blemmyes, Nubæ, and Megabari. The Megabari and Blemmyes inhabited the eastern desert, N. of Meroë to the frontiers of Egypt, and were under the dominion of the Ethiopians. The Iethyophagi lived on the shore of the Red Sea; the Troglodytæ from Berenice southwards, between it and the Nile; and the Nubæ, an African nation, were on the left bank, and independent of Ethiopia.

From Procopius we learn that in the year A.D. 296, in the reign of Diocletian, these Nubæ, or Nobatæ, as he calls them, were given the country above Syene on condition of their protecting Egypt against the incursions of the Blemmyes. This state of things appears to have continued, for we find at Kalabsheh a Greek inscription, dating from the end of the 6th century, in which "Silco, king of the Nubadæ and of all the Ethiopians," records his triumph over the Blemmyes. Half a century afterwards the country was conquered by the Arabs, by whose writers it has always been called *Noba*.

c. MODERN INHABITANTS.

The country between the First and Second Cataracts forms part of the Province of Esneh, and is divided into two districts, El Kenoos, which extends from the First Cataract to Derr, and Halfa, which extends from this point to the Second Cataract. The total population of the two districts is about 62,000. The inhabitants are of a different race to the Egyptians, and speak a language of their own, which is called Rotana. The Nubæ are lighter in colour than the negro, and darker than the Arab. They are sometimes called Barabra. Many of them go to lower Egypt as servants, but nearly always return when they have made a little money. Some of the best servants are Barabra or Berbers.

The character of the country above Philæ differs very much from Egypt, particularly from that part below Esneh. The hills are mostly sandstone and granite, and, from their coming very near the river, frequently leave only a narrow strip of soil at the immediate bank, on which the people depend for the scanty supply of corn or other produce grown in the country. It is not therefore surprising that the Nubians are poor: though, from their limited wants and thrifty habits, they do not suffer from the miseries of poverty. The palm-tree, which there produces dates of very superior quality, is to them a great resource, both in the plentiful supply it affords for their own use, and in the profitable exportation of its fruit to Egypt, where it is highly prized, especially that of the Ibréemee kind, the fruit of which is much larger and of better flavour than that of other palms, and the tree differs in the appearance of its leaves, which are of a finer and softer texture. The Sont, or *Mimosa Nilotica*, also furnishes articles for export, of great importance to the Nubian, in its gum, pods for tanning, and charcoal; and *henneh*, senna, baskets, mats, and a few other things produced or made in Nubia, return a good profit in sending them to Egypt. Nubia justly boasts of one blessing, which is that fleas and bugs will not live there. It is not, however, to be supposed that a boat hired at the Cataracts would necessarily be free from these plagues, or that they cannot be kept alive in a boat during the cold weather: but the fact is not the less certain that Nubia is free from them, and no boat, however dirty, or however careless its inmates, would retain them long during the summer weather.

When the Nile is low, the land is irrigated by water-wheels, which are the pride of the Nubian peasant. Even the endless and melancholy creaking of these clumsy machines is a delight to him, which no grease is permitted to diminish, all that he can get being devoted to the shaggy hair of his unturbaned head. A certain portion of land is irrigated by each water-wheel, and the wealth of an individual is estimated by the number of these machines, as in other countries by farms or acres of land; and, as is reasonable to suppose, in a hot climate like Nubia, they prefer the employment of oxen for the arduous duty of raising water, to drawing it, like the Egyptian *fellâh*, by the pole and bucket of the *shadóof*. The consequence of this is, that the tax on water-wheels falls very heavily on the Nubian, who also feels that on date-trees much more than the Egyptian peasant.

ROUTE 21.

THE FIRST CATARACT (PHILÆ) TO THE
SECOND CATARACT (WADY HALFAH).

	Miles.
Philæ to Dabód	10½
Gertássee	15
Táfah	7
Kalabsheh	6¾
Dandóor	13
Gerf Hossayn	9
Dakkeh	10½
Kortah	3½
Mahrakah	3¾
Saboóah	20
Korosko	12½
Amada	7½
Derr	4
Ibreem	13
Aboo Simbel	34
Wády Halfah	40
	—
	210

(E.) About 8 miles above Philæ, near the E. bank, is an eddy, called by the natives "the Eddy of the Oasis," and believed by them to communicate underground with the Great Oasis.

(W.) Dabód, 10½ m., is supposed to be the *Parembolè* of Antoninus. The ruins there consist of a *Temple*, founded apparently by Ashar-Amen, or Atar-Amen, a monarch of Ethiopia, who was probably the immediate successor of Ergamen, the contemporary of Ptolemy Philadelphus. Over the central pylon, in front of it, are the remains of a Greek inscription, bearing the name of Ptolemy Philometer with that of his queen Cleopatra. The temple was dedicated to Isis, who, as well as Osiris and her son Horus, were principally worshipped here; Amen being one of the chief contemplar deities. Augustus and Tiberius added most of the sculptures, but they were left unfinished, as was usually the case in the temples

of Nubia. The main building commenced with a hall of columns, having four columns in front, which are now destroyed; then follows a central and two lateral chambers with a staircase leading to the upper rooms; to which succeed another central apartment immediately before the adytum, and two side chambers. On one side of the portico a wing has been added at a later period. The three pylons before the temple follow each other in succession, but not at equal distances, and the whole is enclosed by a wall of circuit, of which the front pylon forms the entrance. The adytum is unsculptured, but two monoliths within it bear the name of Physcon and Cleopatra; and in the front chamber of the naos is that of the Ethiopian king "Ashar (Atar)-Amen, the ever-living," who in some of his nomens is called "the beloved of Isis." Among the few subjects sculptured in the portico are Thoth and Hor-Hat engaged in pouring alternate emblems of life and purity over Tiberius; alluding to the ceremony of anointing him king. Some distance before the temple is a stone quay, which had a staircase leading from the river.

Two days W. of Dabód, and about the same distance from Assooán and from Kalabsheh, is a small uninhabited Oasis, called the Oasis of Koor-koor. It abounds in dates, and has some wells, but no ruins.

Between Dabód and Gertássee the only remains are a wall projecting into the river, marking perhaps the site of *Tzitzzi*—a single column; and on the opposite bank, at *Gamille*, the ruined wall of a temple. On the island *Morgóse* are some crude-brick ruins.

One of the most beautiful bits of river-scenery on the Nile begins about this point. A wide reach opens out for many miles, bordered on either side with a sloping bank of bright green, whose uniformity is sometimes broken by masses of huge granite boulders. Here and there is a village with its grove of palms: and clear against the sky stands out the small

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1
X
ruined temple of Gertássee, perhaps the most picturesque bit of ruin in Egypt, and certainly the only one, with the exception of Kom Ombo, which owes anything to its position. The temples are all too much on a dead level to add to the beauty of the landscape.

(W.) Gertássee, 15 m. The *Temple* is a short distance N. of the village. Only a few columns are standing. What interest it has is derived from its picturesque position. A short distance S. of the temple is a sandstone quarry, in which are one enchorial, and upwards of 50 Greek ex-votos. They are mostly of the time of Antoninus Pius, M. Aurelius, and Severus, in honour of Isis, to whom the neighbouring temple was probably dedicated. Some refer to the works in the quarry, and one of them mentions the number of stones cut by the writer for the great temple of the same goddess at Philæ. In the centre is a square niche, which may once have contained a statue of the goddess; and on either side are busts in high relief, placed within recesses, and evidently, from their style, of Roman workmanship. The road by which the stones were taken from the quarry is still discernible.

At the village are the remains of a large enclosure of stone, on whose N. side is a pylon, having a few hieroglyphics, and the figure of a goddess, probably Isis, with a head-dress surmounted by the horns and globe.

(W.) Táfah, or Wády Táfah, 7 m., a prettily situated village among groves of palms. Here are some more stone enclosures, but on a smaller scale than that of Gertássee, being about 22 paces by 18. The position of the stones is singular, each row presenting a crescent or concave surface to the one above it, the stones at the centre being lower than at the angles. In a length of 50 ft. the depression below the horizontal line is 1 ft. 3 in. In one are several rooms communicating with each other by doorways; but the enclosures themselves are quite unconnected, and some at a considerable distance from the rest. They are of Roman date, as the

mouldings of the doorway show: but it is difficult to ascertain the use for which they were intended. The stones are rusticated (or rough) in the centre, and smooth at the edges, as in many Roman buildings.

There are the remains of two temples at Táfah. One, quite ruined, is close to the river, with a flight of steps leading down between two walls to a quay. The other *Temple* is inside the village, and is in fact used by the natives as a dwelling-house. It was converted into a church by the early Christians. On one of the walls is an almanack, supposed to be of the 4th or 5th century. Christianity, introduced in the age of Justinian, was the religion of Ethiopia till a late period (though Edreese considered it extinct in 1154 except in the desert), since in Wansleb's time, 1673, the churches were still entire, and only closed for want of pastors. Two of the columns of the portico are still standing, and on the adjoining wall are some Greek inscriptions and the figures of saints. Behind the portico is a chamber, which may have been the adytum.

The inhabitants of Táfah and the neighbourhood have the character of being independent and quarrelsome. Some of the wádies which here come down from the desert to the river are said to be frequented occasionally by gazelle.

Soon after passing Táfah the granite begins to reappear, and the scenery reminds us of Philæ and the Cataracts. Boulders of basalt appear here and there in the stream, which flows with great rapidity, and is divided into several channels by islands, not utterly barren, however, but covered in many places with signs of cultivation. This part of the river extends for two or three miles, and is called *El-Báb*, "the Gate," it being in fact a series of rapids on a small scale.

X (W.) Kalábsheh, 6 $\frac{3}{4}$ miles, a village lying just above the rapids. It is the *Talmis* of the Itinerary, and possesses ruins of the largest temple in Nubia.

Temple of Kalábsheh.—It appears to have been built in the reign of Augustus; and though other Cæsars, particularly Caligula, Trajan, and Severus, made considerable additions to the sculptures, it was left unfinished. The stones employed in its construction had belonged to an older edifice, to which it succeeded; and it is highly probable that the original temple was of the early epoch of Thothmes III., whose name is still traced on a granite statue lying near the quay before the entrance.

This extensive building consists of a naos, hall of columns, and couch. The naos is divided into three successive chambers,—the adytum, a hall, and a third room opening on the portico, which has twelve columns, three in depth and four in breadth, the front row united by screens on either side of the entrance. The court is surrounded on three sides with a peristyle of fourteen columns and the propylon, beyond which is a pavement, and a staircase leading to the platform of the quay that sustains the bank of the river. The temple is surrounded by two walls of circuit, both of which are joined to the propylon. The space between them is occupied by several chambers, and at the upper extremity is a small building with columns, forming the area to a chapel hewn in the rock. At the N.E. corner is also a small chapel, which belonged to the original temple, and is anterior to the buildings about it; and to the N. is another enclosure of considerable extent, connected with the outer wall, and two detached doorways. In some parts of the temple the colours are still exceedingly bright, which is probably due to the Christians, who, by covering over the sculptures, paintings, and hieroglyphics with plaster, were the unintentional means of preserving much that is interesting. But the sculptures throughout the temple are of very inferior style; nor could the richness of gilding that once covered those at the entrances of the first chambers of the naos have compensated for the deficiency of their execution. Its extent, however, claims

for it a conspicuous place among the largest monuments dedicated to the deities of Egypt. Mandouli, or, according to the ancient Egyptians, Malouli, or Merouli, was the deity of Talmis, and it is in his honour that the greater part of the numerous ex-votos in the area are inscribed by their pious writers. The most interesting of these inscriptions is that of "Silco, king of the Nubadæ and of all the Ethiopians," which records his several defeats of the Blemmyes; and, to judge from his own account, he neither spared the vanquished nor was scrupulous in celebrating his exploits.

Perhaps the most remarkable thing about the temple of Kalábsheh is the extraordinary mass of ruins it presents. It appears to have been thrown down almost before it was completed, and by what agency it is impossible to conjecture.

A short distance from the temple, towards the N.W., are the sandstone *Quarries*, from which the stone used in building its walls was taken; and on the hill behind it are found the scattered bones of mummies. In the village are the remains of walls.

The ancient town stood on the N. and S. of the temple, and extended along the hill towards the Bayt el-Wéllee, which is strewn with bricks and broken pottery.

(W.) *Bayt el-Wéllee.*—It is not without considerable satisfaction that the Egyptian antiquary turns from the coarse sculptures of the Roman era to the chaste and elegant designs of a Pharaonic age which are met with in the sculptures of Rameses II. at the *Bayt el-Wéllee*, "the House of the Saint," a small but interesting temple excavated in the rock, and dedicated to Amen-ra, with Kneph, and Anouké. It consists of a small inner chamber or adytum; a hall supported by two polygonal columns of very ancient style, which call to mind the simplicity of the Greek Doric; and an area in front. At the upper end of the hall are two niches each containing three sitting figures in high relief; and on the walls of the

area, outside the hall, are sculptured the victories of Rameses; casts of which are in the British Museum.

The sculptures relate to the wars of this Pharaoh against the Cush or Ethiopians, and the Shori, who, having been previously reduced by the Egyptian monarchs, and made tributary to them, rebelled about this period, and were reconquered by Sethi I. and Rameses II. On the rt.-hand wall the monarch, seated on a throne under a canopy or shrine, receives the offerings brought by the conquered Ethiopians, preceded by the Prince of Cush, Amenmatapé, and introduced by the eldest son of the conqueror, Amenhiumami. Rings and bags of gold, leopard-skins, rich thrones, flabella, elephants' teeth, ostrich-eggs, and other objects, are among the presents placed before him; and a deputation of Ethiopians advances, bringing a lion, oryx, oxen, and gazelles. The lower line commences with some Egyptian chiefs, who are followed by the prince of Kush and other Ethiopians, bringing plants of their country, skins, apes, a camelopard, and other animals. Beyond this is represented the battle and defeat of the enemy. Rameses, mounted in his car, is attended by his charioteer, who urges the horses to their full speed. The king discharges his arrows on the disorderly troops of the enemy, who betake themselves to the woods. At the upper end of the picture a wounded chief is taken home by his companions. One of his children throws dust on its head in token of sorrow, and another runs to announce the sad news to its mother, who is employed in cooking at a fire lighted on the ground.

On the opposite wall is the war against the Shori. At the upper end, which is in reality the termination of the picture, Rameses is seated on a throne, at whose base is crouched a lion, *Smamkheftus*, "the tearer to pieces of his enemies," his companion in battle. His eldest son brings into his presence a group of prisoners of that nation; and in the lower compartment is a deputation of

Egyptian chiefs. Beyond this, the conqueror engages in single combat with one of the enemy's generals, and slays him with his sword, in the presence of his son and other Egyptian officers; and the next compartment represents him in his car, in the heat of the action, overtaking the leader of the hostile army, whom he also despatches with his sword. The enemy then fly in all directions to their fortified town, which the king advances to besiege. Some sue for peace; while his son, forcing the gates, strikes terror into the few who resist. Then trampling on the prostrate foe, Rameses seizes and slays their chiefs; and several others are brought in fetters before him by his son.

Such are the principal subjects in the area of this temple, which, next to Aboo Simbel, is the most interesting monument in Nubia.

Much *henneh* is grown here. The pounded leaves are exported to Egypt, and are used for dyeing the nails and fingers of women red. It is the *κνπρος* of the Greeks; and the "cluster of camphire" (*kuphr*) in Solomon's Song, i. 13, is translated in the LXX. "*βοτρυς κνπρου*." It is, perhaps, alluded to in Deut. xxi. 12, though our translation has "*pare her nails*." It is the *Lawsonia spinosa et inermis* of Linnæus.

The people of Kalábsheh are a noisy, troublesome lot, very eager to dispose of the usual Nubian curiosities.

After passing Kalábsheh, the hills shut the river closely in on both sides, and hardly a strip of cultivation relieves the bare and arid monotony of the scene. Here and there are to be seen jetties of loose stones, intended to turn the force of the current, and prevent it washing away what little soil there is. At *Aboo Hor* is a sort of rapid, and at low water there is only a narrow passage left between the breakers and the E. bank. A short distance further on the hills recede, and the scenery is less drear.

(W.) Dendoór, 13 m.—The Temple

of *Dendoór* stands just within the tropic. It consists of a portico with two columns in front, two inner chambers, and the adytum: at the end of which is a tablet, with the figure of a goddess, apparently Isis. In front of the portico is a pylon, opening on an area enclosed by a low wall, and facing towards the river; and behind the temple is a small grotto excavated in the sandstone rock. It has the Egyptian cornice over the door, and before it is an entrance-passage built of stone.

The sculptures are of the time of Augustus, in whose reign it appears to have been founded. The chief deities were Osiris, Isis, and Horus.

(E.) The ruined town of *Sabagóora*, nearly opposite Gerf Hossáyn, occupies the summit and slope of a hill, near the river, and is famous for the resistance made there by a desperate Nubian chief against the troops of Ibrahim Pasha. Near it is the village of *Kirsheh*.

(W.) *Gerf Hossáyn*, 9 m., the ancient *Tutzis*, in Coptic, *Thosh*, but from being under the special protection of Ptah, the deity of the place, it was called by the Egyptians *Ptah-ei*, or "the Abode of Ptah." The resemblance of the Coptic name *Thosh* with *Ethaush*, signifying, in the same dialect, Ethiopia, is rendered peculiarly striking, from the word *Cush*, in the old Egyptian language "Ethiopia," being retained in the modern name of this place, which in Nubian is called *Kish*.

The *Temple* is of the time of Rameses II., entirely excavated in the rock, except the portico or area in front. At the upper end of the adytum are 4 sitting figures in high relief. Three similar statues occur in each of the eight niches of the great hall, and in the two others within the area. This area had a row of four Osiride figures on either side, and four columns in front, but little now remains of the wall that enclosed it; and the total depth of the excavated part does not exceed 130 ft. The Osiride figures in the hall are very badly executed, ill according with the

sculpture of the second Rameses; nor are the statues of the sanctuary of a style worthy of that era. The deity of the town was Ptah, to whom the dedications of the temple were inscribed; and Athor, Pasht (the companion and "beloved of Ptah"), and Anoukê, each held a conspicuous place among the contemplar deities.

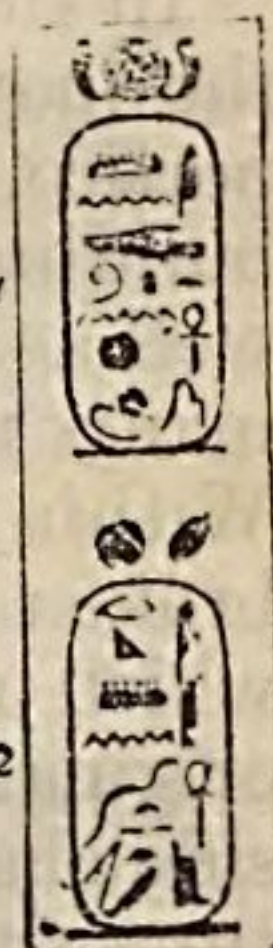
(W.) At *Kashtamneh* is a doorway, with the agathodæmon over it; and the remains of masonry near the bank. Here the Nile is said to be fordable in May.

Here are some more of the large stone piers before referred to, evidently built with far more care than any works of the modern inhabitants.

(W.) *Dakkeh*, 10½ m., is the *Pselcis* of the Itinerary of Pliny and of Ptolemy. Strabo, who calls it *Pselchê*, says it was an Ethiopian city in his time; the Romans having given up all the places south of Philæ and the Cataracts, the natural frontier of Egypt. It was here that Petronius defeated the generals of Candace, and then, having taken the city, advanced to Primis (Prémnis) and to Napata, the capital of the Ethiopian queen. Strabo mentions an island at this spot, in which many of the routed enemy, swimming across the river, took refuge, until they were made prisoners by the Romans, who crossed over in boats and rafts.

The *Temple* was founded by Ergamen, an Ethiopian king, and was added to and decorated by the Ptolemies and Cæsars. The oldest part is the central chamber (with the doorway in front of it), which bears the name of the Ethiopian monarch, and was the original adytum.

This Ergamen or Ergamenes, according to Diodorus, was instructed in the sciences and philosophy of the Greeks, and a contemporary of Ptolemy Philadelphus. The historian says that he was the first to put an end to the power of the priests in Ethiopia, and that when, in accordance with the prerogative they claimed, they sent



him a message from the gods ordering him to die, he not only declined to obey, but ordered the priests themselves to be slaughtered. That he failed not, however, to do honour to the gods is shown by the representations of him here presenting offerings to the different deities of the temple. Over one of the side doors he is styled "son of Neph, born of Isis, nursed by Anouké;" and on the other side, "son of Osiris, born of Saté, nursed by Nephthys." His royal title and ovals read "king of men [(1) the hand of Amen, the living, chosen of Ra], son of the sun [(2) Ergamen, everliving, the beloved of Isis]."

Ptolemy Philopator added to the sculptures at Dakkeh; and his oval occurs with that of his wife and sister Arsinoë—his father, Ptolemy Euergetes—and his mother, Berenice Euergetes; and on the corresponding side are those of Ptolemy Philadelphus and Arsinoë Philadelphé. Physcon or Euergetes II. afterwards built the portico, as we learn from a mutilated Greek inscription on the architrave, accompanied by the hieroglyphic name of that monarch; and by him the present adytum was probably added. The oval of Augustus likewise occurs in the portico, but a great part of this building was left unfinished, as is generally found to be the case with the Roman and Ptolemaïc monuments in Nubia.

In the temple of Dakkeh is one of the many instances of an Egyptian portico, *in antis*, which was a mode of building frequently used in Egypt as well as in Greece. On the roof are many paintings of Christian saints. Within the sanctuary lies a large broken block of red granite, polished, which may have been a part of the original shrine. And in one of the side chambers are some curious sculptures, in which figure a monkey and lion. An inscription on a stela found at Dakkeh relates to Rameses II. and asserts that he was associated in the kingly office with his father at 10 years of age.

The deity of Pselcis was Hermes Trismegistus, to whom a considerable

number of Greek ex-votos have been inscribed on the pylon and other parts of the temple, by officers stationed about Elephantine and Philæ, and others who visited Pselcis, principally in the time of the Cæsars. He is styled the very great Hermes Paut-nouphis. But the name was probably Taut-nouphis, which may be traced in the hieroglyphics over this deity, Taut-n-pnubs, or Taut-n-pnubsho, the "Thoth of Pnubs" or "Pnubsho," the Egyptian name of Pselcis. He is called in Arabic Hormos el Moselles, from his "triple" office of "king, prophet, and physician."

(E.) Kubbán, opposite Dakkeh, marks the site of *Metacompsó*, which if Ptolemy is correct in placing it opposite Pselcis, must be *Contra-Pselcis*. Here there are some interesting remains of a *large crude-brick fortress*, which has some of the chief features of the Egyptian system of fortification. A lofty wall, about 15 ft. thick, and more than 30 ft. high, encloses a rectangular space, surrounded by a ditch, with a scarp on one side, and a counterscarp on the other. On the N. side the wall is about 140 ft. long, and on the E. side about 220 ft. The bricks are of a great size. At intervals, there are square towers, but, instead of being as high as the wall, they only reach to a certain height, like buttresses; those too of the angles are placed not on the corner of the wall, but one on each side of it. This last was usual even in forts with large towers. There are also the low wall in the ditch, parallel to the main wall; and the long wall running across the ditch at right angles with the main wall to enable the besieged to rake its face. This last is on the E. side. The principal entrance was on the N., and from this a movable bridge was laid over the ditch, resting halfway on the low wall, which is of stone. At the S.W. corner is the water-gate, protected and approached by a covert way of stone, and flanked by a projecting wall. Less than $\frac{1}{4}$ m. to the S. are the ruins of a small sandstone temple, with clustered columns; and on the way, near the village, you pass a stone

stela of Amenemhat III., mentioning his 11th year. On other blocks are the names of Thothmes III. and Rameses II., and on a lion-headed statue is that of Horus.

The most interesting inscription is one which relates the boring by Rameses II. of a well at the gold mines of "Akita," and the re-opening of the mines. It has been translated by Dr. S. Birch in 'Records of the Past,' viii. 75 *et seq.* Brugsch-Bey conjectures that this fortress marks the point of departure at that period for communication with the gold mines in the Wády Allákee (see p. 327).

(W.) At Kortah, $3\frac{1}{2}$ m., the ancient *Corte*, there are a few ruins.

(W.) Mahrakah, $3\frac{3}{4}$ m., marks the site of *Hierasycaminon*, the limit of the Dodecaschænus. The remains are uninteresting. On a wall is a rude representation of Isis seated under the *sacred fig-tree*, and some other figures of a Roman epoch. Near it is an open court with peristyle on two sides, apparently of the time of the Cæsars, unfinished as usual; and, as we learn from a Greek ex-voto on one of the columns, dedicated to Isis and Serapis. Like most of the edifices in Nubia, it has been used as a place of worship by the early Christians, and is the last that we find of the time of the Ptolemies or Cæsars, with the exception of Ibreem or Primis.

Soon after leaving Mahrakah, the cultivated soil on the banks again narrows, and the desert comes almost to the brink of the river.

(W.) Wády Saboóah, 20 m., or the "Valley of the Lions," so called by the Arabs from the androsphinxes of the dromos that led up to the temple. This temple is of the epoch of Rameses II. It is all built of sandstone, with the exception of the adytum, which is excavated in the rock. The dromos was adorned with eight sphinxes on either side, now more or less broken and buried, and terminated by two statues with sculptured stelæ at their back, still standing; to this succeed the two pyramidal towers of the propylon;

the area, with eight Osiride figures attached to the pillars, supporting the architraves and roofs of the lateral corridors: and the interior chambers, which are generally closed by the drifted sand. On one of the walls is what purports to be a list of the children of Rameses II., each with his name and title. According to this wonderful catalogue he had more than 160.

These chambers afford some curious evidence of having been used as a Christian church. Over the god whose image was carved in the adytum has been plastered a picture of St. Peter: the other paintings, however, have not been altered, and the result is that Rameses II. is now seen making offerings to a Christian saint. All these rock-hewn chambers have been thickly plastered, in order to fill up the many holes and cracks that occurred owing to the coarseness of the grain of the stone, and the hieroglyphics have been impressed in this plaster when wet.

In respect of climate, the neighbourhood of Saboóah is perhaps the pleasantest in Nubia. The air is deliciously soft and pure.

Soon after passing Saboóah, the hills close in on the E. bank, and at *Malkeh* the river begins to take a considerable bend. In the northern angle of this bend, where the eastern hills again fall back considerably, lies

(E.) **Korosko**, $12\frac{1}{2}$ m., the chief town of the district. There is a post-office and telegraph office. From this point the direct road lies across the desert to Aboo Hamed and the Upper Nile, Berber, Sennaar, Khartoom, &c. Formerly a large amount of traffic came from the Soudan into Egypt by this road, but since the wars of the last few years and the abandonment of the Soudan, the trade has entirely ceased. It is to be hoped that it may not be long before it is re-established. The road may be regarded as closed to travellers for the present. It was by this road that General Gordon went to Khartoom in 1884. There is usually an Egyptian garrison at this point.

It is worth while to walk a little way inland, and climb one of the highest peaks. The view obtained will give a vivid impression of the savage sterility of this desert: barren hills rising one behind the other as far as the eye can reach, only separated by as barren valleys. The rock is sandstone, thickly covered here and there with volcanic remains.

Numerous rocky shoals obstruct the E. bank of the river after leaving Korosko; and there are large sandbanks in the centre, on which crocodiles may often be seen. The desert hare may sometimes be found during a stroll into the eastern desert; and a sharp eye will often detect a chameleon on the branch of a tree. Some of these curious animals are sure to be offered for sale: they occasionally thrive well in confinement.

The bend of the river still continues, and to such an extent that its course between Korosko and Derr is S.S.E. This often detains boats for a considerable time on the way up, as it is impossible to get on if a N. wind is blowing.

(W.) **Amada**, $7\frac{1}{2}$ m. Here, high up on the sandy bank, is a small but very elegant *Temple* of considerable antiquity. The names found on it are those of Osirtasen III., probably the founder, Thothmes III., Amen-hotep II., and Thothmes IV. It consists of a portico, a transverse corridor, and three inner chambers, the central one of which is the adytum. The sculptures on the walls are as remarkable for the beauty of their style as for the wonderful way in which, in many places, the colouring has been preserved. This is no doubt owing to the unintentional aid of the early Christians, who here, as in many other places, covered the sculptures with mud and mortar to conceal them from sight, and thus protected them from the ravages of time. Unfortunately the temple is so blocked up with sand, that it is sometimes difficult to get in. and candles are required in order to see the sculptures.

The View from the roof of the temple down the reach of the river

towards Korosko is very beautiful: the belt of palms on the right bank, backed by a picturesque ridge of black hills, with the blue river separating them from the golden sands of the left bank, form one of the prettiest bits of landscape on the Nile. It is a spot from which to see to perfection one of the splendid sunsets that in this part of Nubia excel in softness of tone and gorgeousness of colouring even those of Egypt, beautiful as they nearly always are.

(W.) **Tomas**.—Many of the Berber servants in Cairo come from this place.

(E.) **Derr** or **Dayr**, 4 m. A village of 1000 inhab. At the back of the town, on the edge of the desert, is a rock-cut *Temple* of no great size, the total depth being only 110 ft. It is of the time of Rameses II., but the sculptures are not worthy of that epoch. They are now, too, very much mutilated. In the area was a battle-scene; but little now remains, except the imperfect traces of chariots and horses, and some confused figures. On the wall of the temple the king is represented, in the presence of Amen-ra, slaying the prisoners he has taken, and accompanied by a lion; and on the opposite side the lion seizes one of the falling captives as he is held by the victorious monarch. At the upper end of the sanctuary is a niche which contained four sitting figures.

Ra was the chief deity of the sanctuary, from whom the ancient town received the name of *Ei-ra*, "the Abode of the Sun;" and we find that this "temple of Rameses" was also considered under the special protection of Amen-ra, and of Thoth. Ptah likewise held a distinguished place among the contemplar gods.

It is worthy of remark that all the temples between the two cataracts, except Derr, Ibreem, and Feráyg, are situated on the W. side of the Nile; and, instead of lying on the arable land, are all built on the sandy plain, or hewn in the rock. This was, doubtless, owing to their keeping the small portion of land they possessed for cultivation, while the towns and temples

occupied what could be of no utility to the inhabitants.

The name of Derr is derived from the "convent" of the old Christian inhabitants. It afterwards belonged to the Kashefs of Sultan Selim, whose descendants ruled the country till its reduction by Mohammed Ali, and whose family still remains there; and the chief people of Derr pride themselves on their Turkish origin, and the fair complexion which distinguishes them from the other Nubians. *buffon from the Nile, from the Nile*

The sandbanks in front of Derr are much frequented by crocodiles.

After leaving Derr, the aspect of the river-banks is much less bare. The strip of soil is broader here than anywhere in Nubia, and nowhere is it cultivated with more care. The *sakee-yehs* are innumerable. There is one at nearly every 100 yards, and where the banks are high, there are often two or three one above the other. The noise made by these machines, which go night and day, is something astounding. They are never greased, and turn round with one constant shrill shriek or dull groan, according as the wood is new or old.

(E.) On the road from Derr to Ibream, inland, is a grotto cut in the rock, called *El-Dooknesra*, opposite Gattey, with sculptures of old time; and on the W. bank, above *Gezeeret Gattey*, is a small tomb, inland in the desert, cut in a rock of pyramidal form, which bears the name of Rameses V. and his queen Nefertari. The person of the tomb was one "Poëri, a royal son of Cush," who is represented doing homage to the Egyptian Pharaoh.

Before reaching Ibream the river becomes very broad, and enormous sandbanks stretch over a large expanse, dividing the river into many narrow channels.

(E.) Ibream, 13 m., is situated on a lofty cliff, commanding the river, as well as the road by land, and is the supposed site of *Primis Parva*. It contains no remains of antiquity, except part of the ancient wall on the S. side, and a building, apparently also

[Egypt.—Pt. II.]

of Roman date, in the interior, towards the N. side. The latter is built of stone, the lower part of large, the upper of small, blocks. Over the door is the Egyptian cornice, and a projecting slab intended for the globe and asps: and in the face of the front wall is a perpendicular recess, similar to those in Egyptian temples for fixing the flag-staffs on festivals. In front of this is a square pit, and at its mouth lies the capital of a Corinthian column of Roman time. The blocks used in building the outer wall were taken from more ancient monuments. Some of them bear the name of Tirhakah, the Ethiopian king, who ruled Egypt as well as his own country, 700 B.C., and whose Ethiopian capital was Napata, now El-Barkal.

It is probable that the Romans, finding the position of Ibream so well adapted for the defence of their territories, stationed a garrison there as an advanced post, and that the wall is a part of their fortified works. It was in later times fixed upon by Sultan Selim as one of the places peculiarly adapted for a permanent station of the troops left by him to keep the Nubians in check; and the descendants of Sultan Selim's Turks remained there till expelled from it by the Memlooks (or Ghooz), on their way to Shendy, in 1811. It is well worth climbing to the top of the hill for the sake of the View.

In the rock beneath Ibream are some small painted grottos, bearing the names of Thothmes I. and III., of Amenhotep II. and of Rameses II., with statues in high relief at their upper end.

About half-way from Ibream to Bostán are a mound and a stela, about 6 ft. high, with hieroglyphics. Bostán is the Turkish name for "garden," and was probably given it by the soldiers of Sultan Selim.

A short way beyond it at *Toshka*, *Tushka*, or *Tosko* (the Nubian word signifying "three"), are two reefs of rocks, stretching across the Nile, and nearly closing the passage in the month of May, when the river is low. They form a complete weir, and would

be very dangerous to a boat coming down the stream without a pilot.

After passing Tosko the river in many places flows literally through the desert. There is no cultivation on either bank. But the aspect of the E. bank is quite different from that of the W.: bleak, black, and weird-looking, the former lacks the golden sands which brighten up the Libyan desert, and clothe its valleys and hill-sides.

(W.) **Aboo Simbel**, 34 m., or, as it is sometimes, and more correctly, called, **Ipsambool**. Here are the most interesting remains met with in Nubia, and, excepting Thebes and the Pyramids, throughout the whole valley of the Nile. It has two temples hewn in the gritstone rock, both of the time of Rameses II.; which, besides their grandeur, contain highly-finished sculptures, and throw great light on the history of that conqueror.

Candles will be necessary for seeing the sculptures in these temples: but travellers should on no account allow torches to be used; not only do they blacken the sculptures, but they render the atmosphere inside the temples so stifling and offensive, that if three or four parties follow one another it becomes barely possible to breathe. Magnesium wire is the best thing to use in all cases where a strong light is required for seeing the general effect.

The small *Temple of Athor* is excavated in the perpendicular side of the rock, and is the first arrived at from the N. The façade is adorned with several statues in prominent relief of the king and the deities. The interior is divided into a hall of six square pillars bearing the head of Athor, a transverse corridor, with a small chamber at each extremity, and an adytum, in which the goddess Athor is represented under the form of the sacred cow, her emblem, which also occurs in the pictures on the wall. Her title here is "Lady of Aboshek" (Aboccis), the ancient name of Aboo Simbel which, being in the country of the Ethiopians, is followed in the hieroglyphics by

the sign signifying "foreign land." Among the contemplar deities are Ra, Amen-ra, Isis, and Ptah; and Kneph, Sâté, and Anouké, the triad of the Cataracts. The monarch is frequently accompanied by his queen Nefertari. The total depth of this excavation is about 90 ft. from the door.

The **Great Temple** is a little to the S.

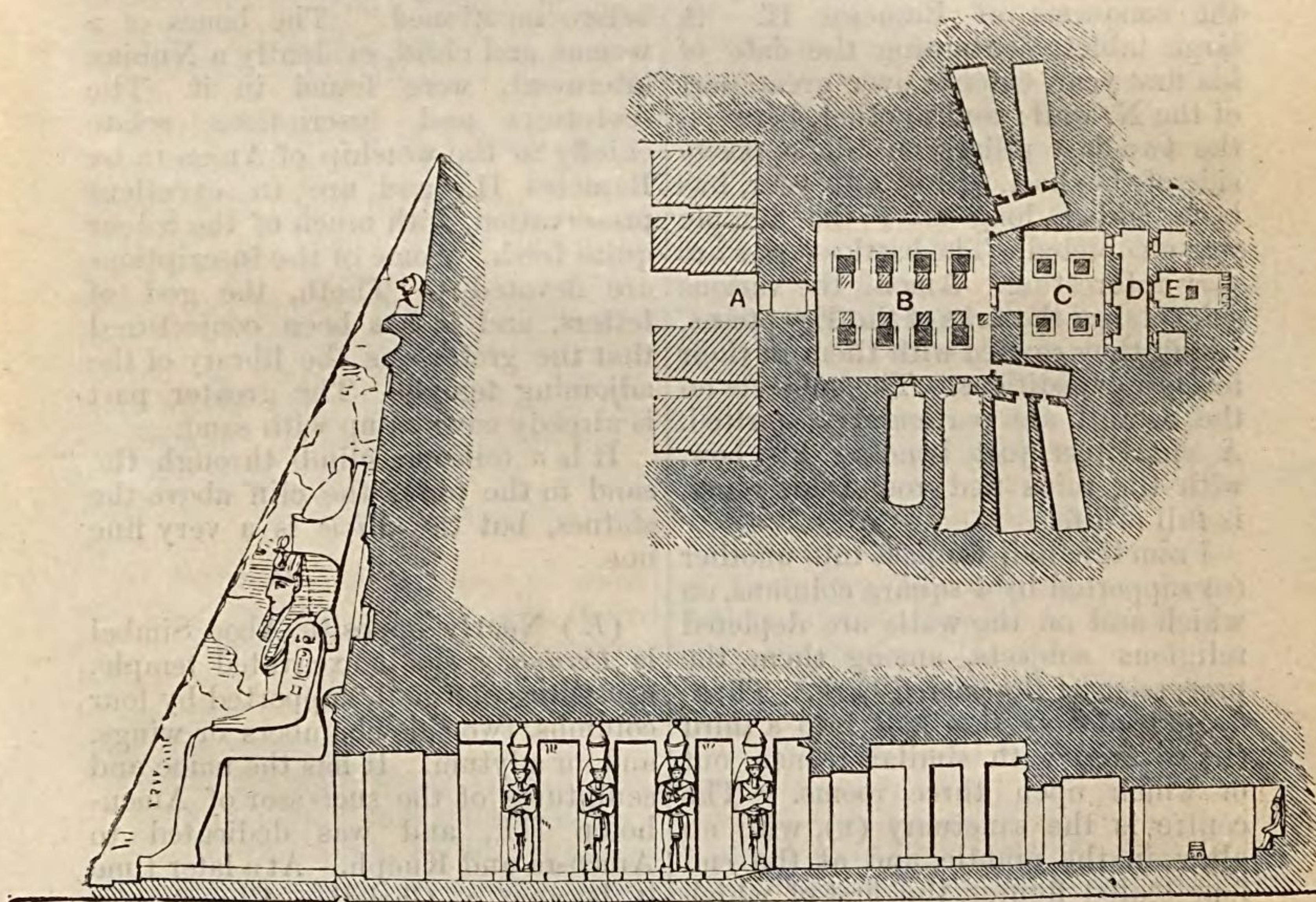
Exterior.—It also is excavated in the rock, the surface of which has been cut away so as to form a gigantic façade, more than 100 feet high, and nearly 100 wide. It does not directly face the river, but looks across it in an oblique direction northwards. The cornice formed by 22 seated cynocephali is surmounted by a frieze, on which is the dedicatory inscription, and in a niche over the entrance is a large statue of the sun-god Ra, the divinity of the temple and the protector of the place, to whom Rameses II., the founder of the temple, is offering a figure of Truth.

But the wonder and marvel of this stupendous façade are the four gigantic statues which adorn it, the most beautiful of all Egyptian colossi. They represent Rameses II. They are seated on thrones attached to the rock, and the faces of some of them, which are fortunately well preserved, evince a beauty of expression, the more striking as it is unlooked for in statues of such dimensions. Their total height is about 66 ft. without the pedestal, the proportion being low, or only six heads. The ear measures 3 ft. 5 in.: forefinger (*i.e.* to the fork of middle finger), 3 ft.; from inner side of elbow-joint to end of middle finger, 15 ft., &c. The head of one of the statues is completely broken off, but the others are tolerably intact. On the leg of the first, to the left as you approach the door of the temple, is the curious Greek inscription of the Ionian and Carian soldiers of Psammetichus, first discovered by Mr. Bankes and Mr. Salt, as well as some interesting hieroglyphic tablets. This is one of a series of most interesting

inscriptions, of which some are in Greek, some in Phœnician, and others in an alphabet supposed to be Carian.

The Greek inscription is of very great interest upon several accounts. It appears to have been written by the troops sent by the Egyptian king after the deserters, who, to the number of 240,000, are said by Herodotus to have left the service of Psammetichus because they had been stationed in garrison at Syene for three years without being relieved, and to have

settled in Ethiopia. It is in an early style of Greek, with a rude indication of the long vowels, the more remarkable as it dates more than 100 years before Simonides. These Greek inscriptions are probably the oldest existing to which a date can be given, and have been of the greatest use in the study of the history of the Greek alphabet. They were written in the 7th century B.C. The letters most resemble the Ionian form of the alphabet. Taylor, in his work on



Plan and Section of the Great Temple of Aboo Simbel.

“The Alphabet,” gives a facsimile of one of the inscriptions.

Besides this inscription are others, written by Greeks who probably visited the place at a later time; as “Theopompus, the son of Plato;” “Ptolemy, the son of Timostratus;” Ktesibius, Telephus, and others. There are also some Phœnician inscriptions on the same colossus.

Interior.—The interior was formerly quite closed by the sand that pours down from the hills above.

Burckhardt was the first to notice the existence of this wonderful temple; and it was afterwards in 1817 visited by Belzoni, Captains Irby and Mangles, and Mr. Beechey, who resolved to clear the entrance, and succeeding in doing so after a hard fortnight's work. The sand quickly closed in, but their labours enabled others to penetrate without much difficulty. In 1869 the façade and the interior were completely cleared of sand.

We pass through the entrance (A)

into a large *Hall* (B) supported by 8 Osiride columns. Each of the figures attached to these columns is, without the cap and pedestal, nearly 18 ft. high; their other dimensions are, from the shoulder to the elbow, 4 ft. 6 in.; from the elbow to the wrist, 4 ft. 3 in.; from the nose to the chin, 8 in.; the ear, $13\frac{3}{4}$ in.; the nose, about 10 in.; the face, nearly 2 ft.: and the total height, without the cap and pedestal, 17 ft. 8 in.

The sculptures on the walls are chiefly historical subjects relating to the conquests of Rameses II. A large tablet, containing the date of his first year, extends over great part of the N. wall: and another, between the two last pillars on the opposite side of this hall, of his 35th year, has been added long after the temple was completed. The battle-scenes are very interesting. Among the various subjects are the arks of the Egyptians, which they carried with them in their foreign expeditions. The subjects on the S. wall are particularly spirited. A charioteer, just bending his bow, with the reins tied round his waist, is full of life.

From this hall we pass into another (C) supported by 4 square columns, on which and on the walls are depicted religious subjects, among them the procession of the sacred bark. Three doors lead from this hall into a third (D) covered with similar scenes, out of which open three rooms. The centre is the sanctuary (E), with an altar in the middle, and at the end four seated figures, the first of which to the right is Horus, and then come Rameses himself, Amen, and last Ptah. Eight other rooms open out of the large Hall, but they are very irregularly excavated; some of them have lofty benches projecting from the walls.

The total depth of this excavation, from the door, is about 200 ft., without the colossi and slope of the façade.

A short distance to the S. of the large temple are some hieroglyphic tablets on the rock, bearing the date of the 38th year of the same Rameses.

In 1874, a party, which included Miss A. B. Edwards the authoress, and Mr. A. Macallum the artist, discovered to the S. of the Great Temple a rock-cut chamber, 21 ft. by 14 ft. in width, elaborately sculptured and painted, with inscriptions by Rameses II. "This chamber is preceded by the ruins of a vaulted atrium, in sundried brickwork, and adjoins the remains of what would appear to be a massive wall or pylon, which contains a staircase terminating in an arched doorway leading to the vaulted atrium before mentioned." The bones of a woman and child, evidently a Nubian interment, were found in it. The sculptures and inscriptions relate chiefly to the worship of Amen-ra by Rameses II., and are in excellent preservation, with much of the colour quite fresh. Some of the inscriptions are devoted to Thoth, the god of letters, and it has been conjectured that the grotto was the library of the adjoining temple. The greater part is already covered up with sand.

It is a toilsome climb through the sand to the top of the cliff above the statues, but the *View* is a very fine one.

(E.) Nearly opposite Aboo Simbel is *Feráyy*, a small excavated temple, consisting of a hall, supported by four columns, two side chambers or wings, and an adytum. It has the name and sculptures of the successor of Amen-hotep III., and was dedicated to Amen-ra and Kneph. At a later time it became a Christian Church, for which its cruciform plan was probably thought particularly appropriate. On the ceiling are paintings of our Saviour with a glory, and raised hand in act of blessing St. George, who is spearing the dragon. In the sanctuary are two sedilia.

(E.) Close to the S. of *Gebel Addeh*, on a conical hill called *Gebel esh-Sheims* ("Hill of the Sun"), and a little way above *Feráyy*, are some tablets, and a very old tomb in the rock. In a niche is the name of a king, probably one of the XIIIth Dynasty, who is seated with Anubis, Savak, and Anouké.

receiving the adoration of a "royal son of Cush." The king's prenomen reads Merkara. There is also a grotto with an illegible name of a king, and another prince of Cush, or Ethiopia; with other hieroglyphics on the rock, having the name of an individual called Thothmes.

(W.) *Faras*, or *Farras*, on the W. bank, is supposed to be the *Phthuris* of Pliny; and, from the many sculptured blocks and columns there, it is evident that some ancient town existed on that spot; though, judging from the style, they appear to belong to a Roman rather than an Egyptian epoch.

A little to the S. is a small grotto with hieroglyphics of the time of Rameses II.; and in the hills to the westward are some tombs hewn in the rock with several *Coptic inscriptions*, from one of which bearing the name of Diocletian, it seems that they served as places of refuge during some of the early persecutions of the Christians. They swarm with bats. To the S.W. are ruins of baked brick, with stone columns, of the low ages.

At *Serra* are the remains of what was once perhaps a quay; but there are no ruins of any ancient town in the vicinity, though it also lays claim to the site of *Phthuris*. There are some fine reaches in the river between *Aboo Simbel* and *Wády Halfah*, but the banks are tame and uninteresting.

(E.) **Wády Halfah**, 40 m. A large village, lying scattered among a thick belt of palms. Numerous sandbanks intervene between it and the deep river-channel, so that *dahabeeyehs* have to moor some way from the bank. In the plain behind the village are some curious wells with *sakeeyehs*.

On the W. bank opposite *Wády Halfah* are the vestiges of three buildings. One is a simple square of stone, without sculpture; another has several stone pillars, the walls being of brick; but the third has been ornamented with a number of columns, parts of which still remain. Sufficient, however, still exists to tell us that it was an ancient Egyptian building;

and that it was, at least originally, commenced by the 3rd and 4th *Thothmes*, and apparently dedicated to *Kneph*.

Wády Halfah has acquired a greater interest in recent years from having been the base of operations for the expedition which was sent under the command of Lord Wolseley in the autumn of 1884, to relieve General Gordon in *Khartoom*. Unfortunately it started too late to effect its object, and failed to reach *Khartoom* before the city fell into the hands of the *Dervishes*. The failure to reach *Khartoom* was followed by the withdrawal of the English troops from the *Soudan*, and the abandonment of the province of *Dongola*. At present *Wády Halfah* is held by troops of the Egyptian army only. It is the extreme southern frontier of Egypt, and travellers cannot proceed further up the Nile. When one considers the position of affairs now, and calls to mind the great difference to what it was five years ago, it is impossible not to regret the decision of the English Government to abandon the *Soudan*.

It will be advisable for travellers to ascertain from the military commandant at *Halfah*, how far it is safe to go up the banks of the Nile.

The Second Cataract.—The only thing that makes it worth while to come the additional 40 miles from *Aboo Simbel* to *Wády Halfah* is the view of the Second Cataract to be obtained from the rock of *Abooseer*. It is situate on the W. bank, about 5 or 6 miles above *Wády Halfah*. It is rather a fatiguing walk, owing to the loose sand, but donkeys can be procured from the village. The Second Cataract is perhaps less interesting than the First, but more extensive, being a succession of rapids, which occupy a space of several miles, called *Batn el-Hágar*, "the Belly of Stone." On the W. bank, just below this rocky bed, is the high cliff of *Abooseer*, from which there is a fine and commanding view of the falls; and this is the usual *ultima Thule* of Egyptian travellers. The 2nd Cataract is impassable for boats, except at one

season of the year, during the high Nile; and the same impediments occur at the various rapids above it.

From this cliff is a grand bird's-eye view of the cataract, with its numerous black shining rocks dividing the river into endless channels, and the Nile spreading out to a considerable breadth. Southwards the view extends for a long distance, amongst the plains of sand and the ranges of hills which stretch away into the horizon, while here and there the Nile may be seen, like a silver thread, running through the dreary waste. Two mountains on the horizon mark the road to Dongola.

The *Rock of Abooseer* is a veritable *Livre des Voyageurs*, and custom sanctions here, as innocent and not without a certain interest of its own, a practice which good taste and common sense alike condemn most strongly, when indulged in to the injury of priceless monuments of antiquity and works of art.

While the traveller is absent at Abooseer, the dahabeeyeh is prepared

for its downward journey. The big yard and sail (*trinkeet*) are taken down and fastened above the deck, and the small yard and sail (*balakóon*) hoisted on the mainmast, the oars are all out and tied to the tholes, and many of the deck planks taken up to make room for the rowers' legs. The result is that the graceful dahabeeyeh is turned into a junk-like barge.

Going down the river, the sailors row, if it is calm; if the wind is contrary, the boat is turned broadside to the stream, and floats at about the rate of a mile or two an hour, according to the respectively opposing strengths of wind and water. Sometimes, of course, the wind is so violent that no progress can be made, and there is nothing for it but to go into the bank and stop. With a favouring S. wind the small sail is made use of.

Travellers by Messrs. Cook's steamers are allowed a day at Wády Halfah, which is quite sufficient to see that place. The steamer stops at Aboo Simbel on the way back to Assooán, giving time to visit the temples.

GENERAL INDEX.

AAHMES.

AAHMES (Amasis), 52.
 Aahmes (Amosis), 42, 49.
 Aahmes, tomb of, at El-Kalh, 513.
 Aba, 399.
 Ababdeh, desert, 327. Arabs, 31, 327, 516, 521.
 Abaton, 532.
 Abbaside dynasty, 60.
 Abbasseeyeh, 217.
 Abd-el-Atif, 129 *et passim*.
 Aboo Azees, mounds at, 400.
 Aboo Ghaleb, 149.
 Aboo Girgeh, ruins near, 399.
 Aboo Hamatah, 346.
 Aboo Hamed stat., 284.
 Aboo Hamed, 543.
 Aboo Hommoos stat., 151.
 Aboo Honnes, old church at, 413.
 Aboo Kebeer stat., 315.
 Aboo Kerkas, 406.
 Aboo Mandoor, 144.
 Aboo Roash, pyramid, 261.
 Aboo Shekook stat., 315.
 Aboo Simbel, 546.
 Aboo Suweirah, 359.
 Abookeer, 142. Battle of, 142.
 Aboolfeda, 226, 314 *et passim*.
 Abooséer, mounds at, 310. Pyramids of, 262.
 Village, 263, 416. Rock of, 550.
 Abooteeg, 425.
 Abooxah, 381.
 Aboozábel, 221.
 Abydus, town, 433. Tablet of, 435. Temple, 435. Road to the Great Oasis, 438.
 Abyssinians, the, 33.
 Acanthus, city of, 275, 394.
 Acanthus grove, near Abydus, 438. Near Matmar, 425. In the neighbourhood of Sakkaráh, 275.
 Acoris, 403.
 Ageróod, 334.
 Agriculture, 22.
 AHHOTPOU, Queen, jewels of, 200.
 Ain Amoor, 373.
 Ain Beledy, 367.
 Ain Hawárah, 342.
 Ain Hudherah, 359.
 Ain Maghárah, 367.
 Ain Moosa, 288. *See* Fountains of Moses.
 Ain Moosa to Jebel Moosa (Mt. Sinai) and the Convent of St. Catherine, 341.
 Akhsheed dynasty, 61.
 Alabaster quarries, 324, 405, 417.
 Alabastron, 406.
 Alexander, tomb of, 129.
 ALEXANDRIA, 113. Harbour, 114. Landing at, 115. Custom House, 115. Donkey-boys, &c., 115. Hotels, lodgings, cafés, &c., 115, 116. Post-office, 116. Telegraph, 116. Carriages, donkeys, 116. Servants, 116. Bankers, 116. Consulates, 116. Medical men, 116. Shops, &c., 116. Railways, 117. Steamers, 117.

APHRODITOPOLIS.

Churches, 117. Boats for the Nile voyage, 118. Plan for seeing, 118. Ancient and modern history and topography of, 119-125. Principal ancient buildings, 125. Pharos, 125. Heptastadium, 125. Museum, library, 126, 127. Serapeum, library, 127-129. Cæsarium, Panium, Gymnasium, 129. Ancient remains, 131. Cleopatra's Needles, 131. Pompey's Pillar, 131. Population, ancient and modern, 133. Climate, 134. Government, 134. Commerce and industry, 135. Ports, gates, walls, forts, 135. Streets, &c., 136. Canals, 137. Mosques, churches, convents, 137. Hospitals, charities, 138. Schools, 139. Theatres, amusements, &c., 139. Drives, excursions, 139. Catacombs, 139. Quarries of Mex, 139. Arsenal, Ras et-Teen, 140. Ramleh, Caesar's camp, 140.
 Alexandria to Rosetta, by rail, 142.
 ————— to Port Said and Suez by water, 144.
 ————— to Suez by rail, 144.
 ————— to Cairo, by the Mahmoodceeyeh canal and the Nile, 145.
 ————— to Cairo by railway, 150.
 ————— to the Oasis of Seewah, 366.
 Alluvial deposit, 19, 20, 533.
 Almanac of the 4th century, 538.
 Amada, 544.
 Amba Bishoi, 365, 429.
 Amba Musáss, 437.
 Amba Shenoodah, 228, 428.
 Amen, or Amen-ra, 77, 79.
 Amenemhat III., 40, 48, 380.
 Améni, tomb of, 403.
 Amennoohet, 49.
 Amer (Amroo), 60. Mosque of, at old Cairo, 224. At Assooán, 523.
 Ammon, oasis of, 367. Temple, 368.
 Amoodayn, 368.
 Amunoph, or Amenhotep III., 49. Statues of, at Thebes, 463. Tomb of, at Thebes, 487. Temple of, at Luxor, 506.
 Amunoph, or Amenhotep, IV., 49. As Khoo-en-Aten at Tel el-Amarna, 417.
 Ancient remains of Alexandria, 131.
 Animals, domestic, 24.
 —————, wild, 25.
 Antæopolis, 426.
 Antinoë, ruins of, 413. Ruins and Tombs in the vicinity, 413.
 Antiquities, Museum of Egyptian, 197.
 ————— Arabic, 202.
 —————, purchase of, at Thebes, 453.
 —————, spurious, 93.
 Antirhodus, island of, 122.
 Anubis, 79.
 Apartments, 6. At Alexandria, 115
 157.
 Ape mummies, 496.
 Aphroditopolis, Atfeeyeh, 396.
 Aphroditopolis, Itfoo, 427.

APIS.

Apis Mausoleum, or Serapeum, 269.
 Apollinopolis Magna, 514.
 Apollinopolis Parva, site of, 448.
 Arab bridges near the Pyramids, 261.
 Arab tribes, 31, 323, 334, 358, 516, 521.
 Arabat el-Matfoón, 433.
 Arabic language, 93.
 ——— alphabet, 94.
 ——— vocabulary, 95-112.
 ——— character, 174.
 Araby Pasha, 218.
 Arch, early use of the, 89, 260, 274, 408, 475.
 ———, imitation of the, 409.
 ———, pent-roof, 249.
 ———, pointed, 81, 175.
 ———, round horseshoe, rare in Egypt, 174.
 Archæology and Art, old Egyptian, 85.
 ———, Arabian, 90.
 Architecture, old Egyptian, 85.
 ———, Arabian, 90.
 Arius, 58.
 Armenians, the, 34.
 Arrows tipped with stone for the chase, 409, 495.
 ——— with metal points for war, 495.
 Arsinoë, 292.
 Art, old Egyptian, 85.
 ——— Arabian, 90.
 Ashmoon, 149, 313.
 Assaseef, tombs of the, 487.
 Assooán, 512.
 Astronomical ceilings, 442, 462, 485, 511.
 Asyoot, 421.
 Atfeeyeh, Aphroditopolis, 396.
 Atfeh, 144, 146.
 Athanasius, 58. Letter of, 491.
 Athor, 79.
 Athribis, ruins of, 154.
 Athribis, or Crocodilopolis, 429.
 Atreeb, Benha el-Assal, 154.
 Attar en-Nebbee, Mosque of, 393.
 Ayobite dynasty, 62.
 Ayserat, 432.

 BABAYT, 394.
 Bab el-Mandeb, straits of, 289.
 Bab el-Molook, Tombs, or Gates of the Kings at Thebes, 478.
 Babylon, Egyptian, 226.
 Backsheesh, 392 *et passim*.
 Bagnold, Major, 267.
 Baharite Memlook dynasty, 63. Tombs of, 189.
 Bahrayn, 367.
 Bahr el-Fargh, or Bahr bela-ma, 362.
 Bahr es-Sogheiyer, 312.
 Bahr et-Tahooneh, 384.
 Bahr et-Timsáh, 303.
 Bahr Yoosef Canal, 378, 379, 418.
 Bajoora, 439.
 Ball, game of, 410.
 Ballah, Lake, 305.
 Balláseh, 446. Jars, 446.
 Ballat, 372.
 Balsam, 220.
 Barábras, the modern Nubians, 32, 536.
 Baratoon, 366.
 Bardées, 433.
 Barrage of the Nile, 222.
 Basóna, 427.
 Baths at Cairo, 194.
 Baths of Cleopatra, 139.

BOOSH.

Baths, sulphur, at Helwán, 276.
 Bath el-Hálgar, 549.
 Battle of the Nile, 142.
 ——— of the Pyramids, 150.
 ——— of Tel el-Kebeer, 284.
 ——— of El-Khanka, 221.
 Battle-scenes at the Memnonium, 460. At Medéenet Háboo, 470. At Luxor, 497. At Karnak, 503. At Bayt el-Wellee, 540. At Derr, 544. At Aboo-Simbel, 548.
 Bayrées, 375.
 Bayt el-Wellee, 539.
 Bazaars at Cairo, 194.
 Behayt el-Hágar, 310.
 Bedaween, the, 31.
 Bedrasheeyeh, 316.
 Bedreshayn stat., 264, 393.
 Beer Aboo Balk, 330.
 Beer el-Abd, 329.
 Beer el-Ingleez, 326.
 Beer el-Batter, 334.
 Beer Suez, 334.
 Beggars in Egypt, 167, 397. Christian, 402.
 Behnesa, 400.
 Belbeis stat., 282.
 Beled Room, 368.
 Bellianeh, 433.
 Belzoni's tomb at Thebes, of Sethi I., 478.
 Benha el-Assal, 153, 310.
 Benha junct. stat., 153.
 B ni Adee, 421.
 Beni Hassan, grottoes of, 405.
 Beni Mohammed el-Kofoór, grottoes of, 421.
 Beni Salámeh, 149, 360.
 Benisooéf, 379, 397.
 Benneh, 310.
 Benoob, 312.
 Benóob el-Hamam, 421.
 Benoot, 446.
 Benoweet, 427.
 Berberee, 32.
 Berembál, 144.
 Berembál el-Kebeer, 314.
 Berenice, 290, 326.
 Berkook, 64. Mosque of, 180. Tomb of, 190.
 Bershoom, 310.
 Beshendy, ruined town of, 372.
 Biahmoo, ruins of, 380.
 Bibbeh, mounds and convent at, 398.
 Biggeh, island of, 532.
 Biggig obelisk, 380.
 Birds of Egypt, 26.
 Birket el-Akrashar, 221.
 Birket el-Hagg, 221, 328.
 Birket el-Korn, 382.
 Birket es-Sab stat., 153.
 Birket Háboo, 474.
 Bishareeyeh gold-mines, 327.
 Bishareeyeh tribe of Arabs, 31, 327.
 Blacks, oasis of the, 371. 1
 Boars, wild, 25, 149, 151, 381.
 Boats, ancient Egyptian, described, 514.
 Boats of the Nile, 159, 387.
 Boghaz, the, near Damietta, 314.
 Bolbitine branch of the Nile, 143.
 Booayb, 516.
 Book of the Dead, or Ritual, 37, 201.
 Books, List of, xvi.
 Boolak, 150, 197, 232.
 Boolak ed-Dakroor, 150, 263, 377, 392.
 Boosh, 396.

BORDEIN.

Bordein stat., 282.
 Borel and Lavalley, Messrs., 296.
 Borghite Memlook Dynasty, 64. Tombs of, 190.
 Bostán, 545.
 Bowitti, 370.
 Brangeh, mounds at, 398.
 Breccia quarries, 325.
 Brickmakers, but not Jews, 493.
 Boronbel mounds, 396.
 Bruce's, or the Harpers' tomb at Thebes, 483.
 Brugsch, Dr., 46, 338, 374 *et passim*.
 Bubastis, 282.
 Burckhardt, tomb of, 192.
 Burial-place of the Jews, 275; of Apis, 269.
 Burning-Bush, chapel of the, Sinai, 354.
 Busiris village, 263.
 Bussateen village, 275.
 Byadeeyeh village, 416.

CADI, *see* Kadi.

Cæsars, Cartouches of the, 74, 75.

Cæsar's camp near Alexandria, 140.

CAIRO. Terminus, 154. Hotels, 156. Lodgings, houses, 157. Cafés, restaurants, 157. Post-Office, 157. Telegraphs, 157. Carriages, donkeys, 157. Servants, 157. Bankers, Consulates, Medical Men, 158. Shops, tradespeople, 158. Agents for forwarding goods, 159. Churches, 159. Railways, 159. Boats for the Nile voyage, steamers, 159. Plan for seeing, 159. History, 161. Topography, 163. Copt, Jews', and Frank Quarters, 163. Oriental character of, 163. Climate, 165. Population, 165. Local government, 165. Manufactures and Industry, 166. Gates, walls, 167. Canals, lakes, 168. Streets, public places, 169. Citadel, 170. Mosque of Mahommed Ali, 171. Joseph's Well, 172. Mosques, churches, 172-189. Tombs, cemeteries, 189. Sebeels, or public fountains, 193. Baths, 194. Bazaars, 194. Palaces, 196. Schools, Libraries, 196. Museums, 197-203. Hospitals and Benevolent Societies, 203. Theatres, amusements, 203. Colleges or Monasteries of Dervishes, 203. Festivals and religious ceremonies, 207-216. Environs, 216. Excursion to Shoobra, 216. To Heliopolis, 221. To the "Petrified Forest," 221. To the Barrage, 222. To old Cairo, 223. To Boolak and Gezeereh, 232. To the Pyramids, 234. To Sakkárah, 263. To Helwán, Toora, and Masárah, 275.

Cairo, old, 223. Mosque of Amer, 224. Roman fortress of Babylon, 226. Coptic convents and churches, 227-230.

Cairo to the Suez Canal, 279.

— to Suez by railway, 280. By road, 334.

— by water to Damietta, 309.

— by rail to Damietta, 315.

Cairo to Sân and Lake Menzaleh by rail and water, 316.

— to the Natron lakes and monasteries, 360.

— to the Seewah, or Oasis of Ammon, 366.

— to Gaza (Syria) by the "Short Desert," 328.

— to Mount Sinai, 330.

— to the Fayoom, 376.

— to the Little Oasis, the Great Oasis, and the Oasis of Dakhleh, by the Fayoom, 368.

— to the convents of St. Antony and St. Paul in the Eastern desert, 323.

— to Thebes by the Nile, 392.

CONVENTS.

Caliphs, *see* Khalifs.

Cambyses, 53, 373.

Camel-riding, 333.

Canal, Wády, 293.

Canal, ancient, between Mediterranean and Red Sea, 291.

Canal of Cairo, cutting of the, 168, 208.

Canals, 19. Mahmooddeeyeh, 137, 145. Ismail-eeyeh, 169. Moëz, 154, 315. Menzaleh, 313.

Bahr Yoosef, 378, 379, 418.

Canopic branch of the Nile, 142, 146.

Canopus, 142. Decree of, 143, 202.

Cartouches, or shields with kings' names, 71-75.

Catacombs at Alexandria, 133, 139, 140.

Cataract, First, 526. Ascent and descent of, 527. Second cataract, 549.

Catherine, St., convent of, 352. Church, 353.

Library, 354. Excursions from, 355-357.

Causeways at the Pyramids, 260.

Caviglia, 267.

Ceilings of tombs, painted devices on, 423.

Cercasorus, or Cercasora, 19, 149.

Chalouf, *see* Shaloof.

Chameleon, 544.

Cheops, Shoofoo or Khufu, 47. Pyramid of, 240.

Chephren, or Khafra, 251. Statue of, 202. Pyramid of, 251.

Chênoboscion Mounds, 439.

Chereu, 146.

Christian church, old, at Erment, 510.

— — — martyrs, 511.

— — — remains, 369, 375, 376, 406, 414, 416, 419, 424, 427, 466, 491, 533, 549.

Christians formerly in Egypt and Nubia, 419, 533, 549.

Chronological Table of Egyptian dynasties and kings, 47-66.

Churches, at Alexandria, 117, 137. At Cairo, 159, 186. At Old Cairo, 227. In the Peninsula of Sinai, 347, 353. Up the Nile, 398, 430, 449, 466, 510.

Circassian, or Borghite Memlook dynasty, 64. Tombs of, 190.

Circles, stone, 345, 348.

Citadel of Cairo, 170.

Cleopatra, 56. Baths of, 139. Portrait of, at Denderah, 440. At Erment, 509.

Cleopatra's Needles, 131.

Climate of Egypt, 7. Of Alexandria, 134. Of Cairo, 165.

Clothing and mode of life, 12.

Coins, comparative table of, 3.

Colossi of Thebes, 464.

Colossus on a sledge, 414.

Colours, or paints of the Egyptians, 513, 514.

Columbarium in the Great Oasis, 373.

Commerce, 37. Of Alexandria, 135.

Consulates, courts of Justice, 2, 35.

Contra-Apollinopolis ancient road from, to Emerald mines, 327.

Contra-Syene, 526.

Contract with Dragoman, 388, 527.

Convent or monastery of Gebel et-Tayr, 402.

Of Mount Sinai, 352. Of Geergeh, 432. The oldest in Egypt, at Esneh, 511.

Convents or monasteries near Antinoë, 413.

Near Negádsh, 448. Of St. Antony and St.

Paul, 324. Of the Natron lakes, 363. Of

Boosh, 396. White, 428. Red, 429. At

Abydus, 439

— — —, other, 227, 369, 398, 413, 420, 476.

CONVENTS.

Convents, number of, in Egypt, 366.
 Coptic convents and churches at old Cairo, 227-230.
 Coptos, 446.
 ——— to Berénice, road from, 326.
 Copts, the, 31.
 Coronation ceremony at Thebes, 470.
 Crocodile mummies, 420.
 Crocodiles, 25, 273, 445, 520, 545. Power of Tentyrites over, 445. Characteristics of, 445. Sacred, 378, 397, 445.
 Crocodilopolis, 378, 429, 510.
 Crusaders in Egypt, 62, 137, 146, 224, 312, 314.
 Cufic, *see* Kufic.
 Cush, "Ethiopia," name of, 535.
 Custom-House, 2. At Alexandria, 115.
 Cynopolis, 400.
 Cyperus, 313.
 Cysis, 375.
 DABÓD temple, 537.
 Dahabeeyeh, description and price of, 159. Information respecting voyage in, 387.
 Dakhleh, oasis of, 371. Fruits, character of the inhabitants, 373.
 ——— to the Great Oasis, 373.
 Dakkeh, temple of, 541.
 Dallas, 396.
 Damanhoor stat., 151.
 Damietta, 314.
 Darius Hystaspes, 51, 374.
 Daroot, 144.
 Daroot esh-Shereef, 418.
 Daroot-Oshmoon, 416.
 Dashoor, pyramids of, 274.
 Dates in drums at Keneh, 446.
 ——— of Seewah, 367. Of the Little Oasis, 370.
 Of Assooán, 525. Of Ibream, 545.
 Dayr Aboo Sepheen, 228.
 ——— Amba Bishoi, 365.
 ——— Amba Mattaos, 507.
 ——— Amba Musáiss, 437.
 ——— Babloon, 230.
 ——— Baramoos, 366.
 ——— Bólos, 324.
 ——— Byád, village of, 323, 397.
 ——— El-Adaweeyeh, 230.
 ——— el-Adra, 402.
 ——— el-Arbáeen, 356.
 ——— el-Bahree, temple of, 476.
 ——— el-Bukkara, 420.
 ——— el-Gibráwee, 421.
 ——— el-Hágar, 372.
 ——— el-Medeeneh, temple of, 475.
 ——— el-Melák, 449.
 ——— Es-Seleeb, 449.
 ——— Macarius, 364.
 ——— Manaos wa Shenoodah, 511.
 ——— Mar-Antonios, 324.
 ——— Mari Boktee, 449.
 ——— Mari Girgis, 228, 449.
 ——— Mari Mena, 227.
 ——— Suriáni, 365.
 ——— Tassa, 425.
 ——— Tedreus, 230.
 Debbet er-Ramleh, 350.
 Debébat Sheykh Ahmed, 351.
 Dekakeen, 375.
 Delta, the, 19, 152.
 ———, apex, or S. end of the, 150, 222.
 Demféek, 449.

EL-BOOKA.

Denderah, temple of, 439-443.
 Dendoor, temple of, 540.
 Derb el-Bussateen, 334.
 Derb el-Hag, 334.
 Derb el-Hamra, 334.
 Derb er Russáfa, 325.
 Derb et-Towárah, 334.
 Derb Imow, 425.
 Derr or Dayr, capital of Nubia, 544.
 Dervishes, 203; dancing, 204; howling, 205.
 Monasteries or Colleges of, 203.
 Desert, preparation for journeys in the, 330-333.
 Desert, the "Long," viâ Mt. Sinai, Akabah, and Petra, 358, or viâ Mt. Sinai and Nahkl, to Syria, 359.
 ———, the "Short," to Syria, 328.
 Deshneh, 439.
 Dessook, fête, 146.
 Dimáy, ruins at, in the Fayoom, 383.
 Diocletian, 58. Monument in honour of, 132.
 Inscription, time of, 549.
 Diodorus, 226 *et passim*.
 Diospolis Parva, ruins of, 439.
 Diseases for which climate is beneficial, 10.
 Divinities, illustrated list of principal Egyptian, 79.
 Dog and cat mummies, 402, 419.
 Dogs, 25, 438, 509.
 Dom-trees, or Theban palms, 418.
 Doosh, temple of, 375.
 Doric column, prototype of the, 89, 407, 539.
 Dragoman, 7, 157, 387, 392. Contract with, 387.
 Drah Aboo Bereek, 368.
 Drah Aboo'l Negga, tombs of, 487.
 Draughts, game of, 411, 467.
 Drawing, old Egyptian, 89; excellence of, 482, 495.
 Dwarfs, 411.
 Dynasties, old Egyptian, 46-55.
 ———, Mohammedan, 60-64.
 ———, Roman, 55-59.
 EAGLES, 26.
 Ebrás, 419.
 Ed-Dayr, Christian village, 413. Temple of, 510.
 Ed-Dayr el-Koosayr, 419.
 Ed-Dayr en-Nakhl, 415.
 Edfoo temples, 514. Marsh or lake near, 516.
 Edko lake, 143. Stat. 143.
 Education, 36.
 Eel (the *phagrus*) represented, 410.
 Eggs, artificial hatching of, 37, 238.
 Egypt, river of, 329.
 ——— English occupation of, 66, 151.
 Egyptian boats, description of ancient, 514.
 ——— temples, general description of, 85.
 Ehnasieh, Heracleopolis, 397.
 Eileithyias, ruins at, 512. Grottoes at, 513.
 Ekhmeem, 430.
 El-Arabba, 449.
 El-Areesh, 329.
 El-Azhar, University of, 178, 196. Mosque of, 177.
 El-Bedareh, 425.
 El-Beerbeh mounds, 433.
 El-Benián, 381.
 El-Bersheh, 414.
 El-Booka stat., 315.

EL-DOOKNESRA.

El-Dooknesra, grotto at, 545.
 El-Edwa stat., 377.
 El-Egayta, wells of, 325.
 El-Errees, 371.
 El-Ferdane, 305.
 El-Gara, 366, 367.
 El-Gargal, 342.
 El-Ghérek, 381.
 El-Ghóree, 64. Mosque of, 183.
 El-Ghuznah, 320.
 El-Gimsheh, 289.
 El-Guisr, 305.
 El-Hammám, 382.
 El-Hamra, 421, 438.
 El-Hareib, 419.
 El-Hassaneyn, Mosque of, 178.
 El Háybee, ruins at, 398.
 El-Hayz, oasis of, 371.
 El-Helleh, 511.
 El-Hesweh, 346.
 El-Howarte, 405.
 El-Kála village, 448.
 El-Kalh, 512.
 El-Kameeseh, 368.
 El-Kasr, 370, 372.
 El-Kays, mounds at, 400.
 El-Kenán, 511.
 El-Khanka, 221.
 El-Khárgel temple, 374.
 El-Khowábid mounds, 425.
 El-Kom el-Ahmar, 512.
 El-Koóla pyramid, 511.
 El-Maadeeyeh stat., 143.
 El-Madhawwa, 346.
 El-Maharrad, 346.
 El-Mandarah stat., 142.
 El-Marazee, 396.
 El-Markhah, 343.
 El-Másarah, 276.
 El-Mohammedeeyeh stat., 142.
 El-Matmar, mounds at, 424.
 El-Múktala, 334.
 El-Murkheiyeh, 343.
 El-Wády, district of, 284.
 El-Wády, village of, in Fayoom, 383.
 El-Wasta, 424.
 El-Wasta junct. stat., 377, 396.
 Elephantine, island of, 525.
 Embábeh, 150.
 Emerald-mines, 327. Ancient road from Contra Apollinopolis to, 327.
 En-Nadára, 375.
 En-Nasr, 63. Mosque of, 171. Tomb Mosque of, 180.
 English and Arabic vocabulary, 95-112.
 Epitaphs at Assooán, 523.
 Er-Raháh, 350.
 Ergamenes, king of Ethiopia, 541.
 Erment temple, 509.
 Erweis el-Erbeirig, 352, 359.
 Esbekeeyeh, the, 169.
 Esh-Shoóma, 290.
 Esh-Shúrafa town, 448.
 Esnéh, temple and town of, 510.
 Es-Seléeb convent, 446.
 Es-Sid, 145.
 Ethiopia, 530. See Nubia.
 Eunostus, port of, at Alexandria, 114, 135.
 Europeans in Egypt, 34.
 Excursions from Cairo, 216-278. From Medee-neh in the Fayoom, 378.

GEERGEH.

Expenses of a Visit to Egypt, xiv. From Cairo to Mount Sinai, 331. Of Nile voyage, 387.
 FADEMEEN, 384.
 Faíd stat., 285.
 Faráfreh, oasis of, 371.
 Faras or Farras, 549.
 Fárés, 520.
 Fareskaor, 314.
 Farshoot, 438.
 Fatemite dynasty, 61.
 Fayoom, the, 376. Route to, 376.
 Feirán, ruins of, 347.
 Fellaheen, the, 29.
 Feráyg temple and church, 548.
 Feshun, 398.
 Festivals at Cairo, 207. At Tantah, 152.
 Figures drawn in squares, 482, 520.
 Fish, 28.
 Flamingoes, 27, 306, 320, 321.
 Flint implements, 276.
 Flora of Egypt, 21.
 Fons Trajanus, 325.
 Fooah, 146.
 Forts, Roman, 226, 375.
 Fortification, system of Egyptian, 399, 512, 542.
 Fossil remains, 221, 240.
 Fossil wood, 221, 261, 334.
 Fostát, 161, 224.
 Fountains at Cairo, 193. Of the sun, 220. Of Moses, 288, 355.
 Fow, 427, 439.
 Fox, the, 25, 337.
 French, the occupation of Egypt by, 65, 142, 151, 168, 531.
 Frescoes at Thebes, Roman, 498.
 Funeral ceremonies, 406.
 ——— in the Theban tombs, 490, 494.
 GABBANET el-Keroód, 496.
 Gaenah, 375.
 Gamille, ruins of a temple at, 537.
 Gamóla, 449.
 Gashinkeer, mosque of, 183.
 Gates of Alexandria, 135. Of Cairo, 167.
 Gaza, 330.
 Gazelles, 25, 304, 362.
 Gebel Aboofayda, 419.
 Gebel Aboo Ghabab, 516.
 Gebel Ain Amoor, 373.
 Gebel Allákee, 327.
 Gebel Attákah, 287.
 Gebelayn, 510.
 Gebel ed-Dokhan, porphyry quarries of, 325.
 Gebel el-Ahmar, 221.
 Gebel el-Fateéreh, 325.
 Gebel er-Rosás, lead mines of, 290.
 Gebel esh-Shems, 548.
 Gebel et-Tayr, 401.
 Gebel ez-Zeit, 289.
 Gebel Ferraíd, 327.
 Gebel Marág, 421.
 Gebel Mokattam, 160, 170, 222, 275, 393.
 Gebel Shekh Embarak, 399.
 Gebel Shekh Hereédee, 426.
 Gebel Silsileh, 516.
 Gebel Tookh, 432, 439.
 Gebel Toona, 416.
 Gebel Zabárah, emerald-mines of, 327.
 Geergeh, 432.

GEEZEH.

Geezeh, 235. Pyramid platform of, 240.
 Gemeleeyeh, 210.
 Geneffeh stat., 285. Hills, 285.
 Geography of Ancient Egypt, 13. Of Modern Egypt, 15.
 Geology of Egypt, 19.
 George, St., converted into a Moslem saint, 398, 428.
 Gerf Hossáyn, 541.
 Gertássee, 537.
 Gezeereh, Palace of, 233.
 Gezeeret Gattey, 545.
 Ghanaseem, 376.
 Gharmee, 368.
 Ghawázee, or dancing-girls, 446, 510.
 Ghóree, Sultan, 64. Mosque of, 183.
 Girgeh, 432.
 Gisir el-Agoos, 402, 413, 420.
 Glass, Arab, 92, 203.
 Glass-house, ancient, at Natron lakes, 361.
 Gloves, ancient, 492.
 Gold-mines at Gebel Allákee, 327, 543.
 Gordon, General, 66, 543.
 Government, mode of, 34.
 Gow el-Gharbeeyeh, 426.
 Gow el-Kebeer, 426.
 Granite, imitation of, 408
 ——— quarries of Gebel Fateéreh, 325. In the neighbourhood of Assoóan, 524.
 ——— sculptures in relief, 311, 486
 Great Oasis, the, 373.
 Great Pyramid, the, description of, 240.
 Grenfell, General, 522.
 HADJI Kandeel, 417.
 Hadra stat., 150.
 Hadrian, 56, 413, 464.
 Hágár er-Rekkab, 342.
 Hágár es-Salám, 399.
 Hágár Silsileh, 516.
 Hajar el-Magareen, 356.
 Hákim, 61. Mosque of, 175.
 Hamátha, dog mummies at, 399.
 Hammamát, wells of, 326, 446.
 Harbayt, 315.
 Hare, desert, 25, 337, 544.
 Haroon, hill of, 356.
 Harris, Mr., 420, 421, 431.
 Hassan Sultan, 63. Mosque of, 175.
 Hassaneyn, mosque of, 178.
 Heheeyeh stat., 315.
 Heliopolis, 218.
 Helwán, baths of, 276, 393.
 Henneh, 540.
 Heptastadium, the, 125.
 Heracleopolis, Ehnasieh, 397.
 Hereédee, Sheykh, 426.
 Heréet, mounds of, 382.
 Hermonthis temple, 509.
 Hermopolis Magna, 415.
 Herodotus, 147 *et passim*.
 Heroöpolis, 291.
 Hesy el-Khattáteen, supposed to be the rock struck by Moses, 345.
 Hieraconpolis, 512.
 Hierasycaminon, 543.
 Hieroglyphs, method of writing, 67.
 ———, common forms of, 69.
 Hippopotami, 273.
 Historical sculptures at Karnak, 503. At Medeénet Háboo, 470. See Battle-scenes,

KAFR EZ-ZYAT.

History of Egypt, sources of, 37. General sketch of, 38.
 History and Topography of Alexandria, 118. Of Cairo, 161. Of Thebes, 454.
 Horses in Egypt, first seen on sculptures, 411.
 Horus, 80.
 Hospitals, &c., at Alexandria, 138. At Cairo, 203.
 Hotels, 6. At Alexandria, 115. At Cairo, 156.
 Houses, Arab, 92, 163.
 How, Diospolis Parva, 439.
 Howawieh grottoes, 431.
 Hyæna, the, 25, 264, 337, 452.
 Hyksos, the, 41, 48, 200, 317.
 Hypsele, 424.
 IBIS, the, 27.
 Ibrahim, Port, 288.
 Ibreem, 545.
 Ichneumon, worship of the, 397.
 Illahoon Pyramid, 379, 397.
 Industry of Egypt, 36.
 Inhabitants of Egypt, 29.
 Insects, 28.
 Inundations, annual, of the Nile, 19.
 Ipsamboul, 546. See Aboo Simbel.
 Irrigation, mode of, 23; in Nubia, 536.
 Iseum, the ancient, 310. Temple of, 310.
 Isis, 80
 Isium, 421.
 Islands of Shelekán, 149. Of Tabenna, 439. Of Elephantine, 525. Of Sebáyl, 526. Of Philæ, 529. Of Biggeh, 532.
 Ismail Pasha (late Khedive), 66 *et passim*.
 Ismailia, 285, 303. Hotel, 285, 303. Water-works, 304.
 Isment, in the Oasis, ruins of, 372.
 Isment el-Bahr, 397.
 Israelites, passage of the, 289, 338. Route of the, 338.
 Itfoo, 427.
 JARABUB, 368.
 Jebel Bisher, 341.
 Jebel ed-Dayr, 357.
 Jebel el-Markhah, 343.
 Jebel el-Moneijah, 347, 357.
 Jebel et-Tahooneh, 347.
 Jebel Hammám Pharoon, 342.
 Jebel Katareena, ascent of, 356.
 Jebel Merzegah, 345.
 Jebel Mocsa, ascent of, and Rás Sufsáfeh, 355.
 Jebel Nágoos, 357.
 Jebel Serbál, ascent of, 346.
 Jebel Zebeer, 356.
 Jephsehan, 419.
 Jewellery, Arab, 93, 195.
 Jews in Egypt, 34.
 Joseph's Well, 172.
 Justice, Administration of, 35.
 Juvenal, banished to Assoóan, 523.
 KADI'S Court at Alexandria, 134. At Cairo 167.
 Kafr Daood stat., 149.
 Kafr Douar stat., 151.
 Kafr el-Aiát, 394.
 Kafr ez-Zyat stat., 152,

KAFR MUKFOOT.

Kafr Mukfoot, 384.
 Kafr Terrash stat., 316.
 Kaitbey, 64. Tomb of, 191.
 Kalábsheb, 538.
 Kalaiat Raian, 334.
 Kalamobn, 372.
 Kalaoon, 63. Mosque of, 179.
 Kalat el-Kebsh, 174.
 Kaliob junct. stat., 154, 280.
 Kantarah, 305.
 Karioon, 146.
 Karnak, the Great Temple, 499. Plan of, 500.
 Historical sculptures in the, 503. Other
 buildings and remains, 506. Causes of its
 destruction, 507.
 Kashtamneh, 541.
 Kasr Ain es-Sont, 374.
 Kasr Ain ez-Zayán, 375.
 Kasr el-Aréeseh, 372.
 Kasr el-Benát, 382.
 Kasr el-Goéytah, 375.
 Kasr el-Hágar, 375.
 Kasr es-Syád, 439.
 Kasr esh-Shemmah, and site of Roman fortress
 of Babylon, 228.
 Kasr Kharoon, ruins of, 382.
 Kasr Room, 368.
 Kassasseen, 284.
 Keneh, 325, 445.
 Kenóos, 535.
 Ketkátce, 427.
 Keyssoon, or Koossoon, mosque of, 181.
 Khaleeg, the, or Canal of Cairo, 168.
 Khan Yoónes, 329.
 Khalifs, the, 43, 60. Tombs of, 190.
 Khán Khaléel, bazaar, 194.
 Khatatbeh, 149.
 Khem, 81.
 Kheyrbek, mosque of, 183.
 Khons, 81.
 Khoo-en-aten, 41, 50, 416.
 Kibôtus, the, 123.
 Kings, list of, 46-66.
 Kings, hieroglyphic names of, 71-75.
 Kings, tombs of the, at Thebes, 478.
 Klossana, 401.
 Knum, or Kneph, 80.
 Knum-hotep, tomb of, 409.
 Kobt, the ancient Coptos, 326, 446.
 Kodabeh, 148.
 Ko-komeh, 268, 269.
 Kolzim, 286.
 Kom Ahmar, mounds at, 512.
 Kom Ayr, 511.
 Kom el-Hettán, 463.
 Kom es-Sultan, 437.
 Kom Ombo, 520.
 Kom Weseém, ruins of, 383.
 Konosso, island of, 532.
 Koobah, 218.
 Koorneh, temple of, 456.
 Kòornet Murrace, tombs of, 494.
 Koos, 448.
 Koos-kam, 425.
 Korán, illustrated copies of the, 92, 197.
 Korosko, 543.
 Kortah, 543.
 Kossayah, 419.
 Kosseir, 290, 326.
 Kotoor, 316.
 Kubban, 542.

MAUT.

Kufic inscriptions, 174, 175, 231, 523.
 Kuteeyeh, 424.
 LABYRINTH, the, and Lake Moëris, 378.
 Laháiwah, 432.
 Lakes, 17. Mareotis, 145, 150. Timsah, 302.
 Ballah, 305. Menzaleh, 306, 313, 320. Moëris,
 379.
 Lakes, the Bitter, 300.
 Latopolis, 510. *See* Esneh.
 Lead-mines of Gebel er-Rosás, 290.
 Lebouk, 366.
 Lekhmas, 149.
 Lepidotum, 438.
 Lesseps, M. de, 295.
 Leucos Portus, 290.
 Levantines, the, 33.
 Libraries of Ancient Alexandria, 126, 128.
 ——— at Cairo, 196.
 ——— at Convent of St. Catherine, 354.
 ——— at Monasteries of Natron Valley, 365.
 Libyan Hills, the, 416, 439 *et passim*.
 Limestone quarries, 277, 401, 406, 417.
 Linant Pasha, 294, 380.
 Lisht, Pyramids of, 394.
 Little Oasis, the, 370.
 Lowbegh wine, in the Oasis, 370.
 Luxor, 451, 496.
 Luxor (Thebes) to Assooán, the First Cataract,
 and Philæ, 509.
 Lycopolis, 422. *See* Asyoot.
 MA, 81.
 Maabdeh, caverns and crocodile mummy pits
 of, 420.
 Makreczee, 129 *et passim*.
 Maghágha, 399.
 Maghárah, turquoise mines at, 344.
 Maghárah Kafes, rock-tomb, 430.
 Mahallet Dámneh, 313.
 ——— el-Kebeer stat., 316.
 ——— Rokh stat., 316.
 Mahattah, 528.
 Mahkemeh, 166. *See* Kadi's Court.
 Mahmoo-deeyeh Canal, the, 137, 145.
 Mahrakah, 543.
 Mahsamah stat., 284.
 Malateeyeh, mounds at, 399.
 Malkeh, 543.
 Manéeha, 520.
 Manfaloot, 420.
 Mankabat, 421.
 Manna of the Desert, 335.
 Mansoorah, 312.
 ——— to Menzaleh and the lake, 312.
 ——— Terminus stat., 315.
 Mansooreeyeh, island of, 521.
 Marágha, 427.
 Mareeyeh, 370.
 Mareotis, lake, 145, 150.
 Mari Boktee, 449.
 Mariette, Pasha M., 149 *et passim*. His dis-
 covery of the Serapeum, or Apis Mausoleum,
 270.
 Masárah, quarries of, 276.
 Masghóon, 394.
 Maspero, M., 197 *et passim*.
 Massowah, 16.
 Matareeyeh, 220, 320.
 Matmar, 424.
 Maut, 81.

GEEZEH.

Geezeh, 235. Pyramid platform of, 240.
 Gemeleeyeh, 210.
 Geneffeh stat., 285. Hills, 285.
 Geography of Ancient Egypt, 13. Of Modern Egypt, 15.
 Geology of Egypt, 19.
 George, St., converted into a Moslem saint, 398, 428.
 Gerf Hossáyn, 541.
 Gertássee, 537.
 Gezeereh, Palace of, 233.
 Gezeeret Gattey, 545.
 Ghanaseem, 376.
 Gharmee, 368.
 Ghawázee, or dancing-girls, 446, 510.
 Ghóree, Sultan, 64. Mosque of, 183.
 Girgeh, 432.
 Gisir el-Agoos, 402, 413, 420.
 Glass, Arab, 92, 203.
 Glass-house, ancient, at Natron lakes, 361.
 Gloves, ancient, 492.
 Gold-mines at Gebel Allákee, 327, 543.
 Gordon, General, 66, 543.
 Government, mode of, 34.
 Gow el-Gharbeeyeh, 426.
 Gow el-Kebeer, 426.
 Granite, imitation of, 408
 ———— quarries of Gebel Fateéreh, 325. In the neighbourhood of Assoóan, 524.
 ———— sculptures in relief, 311, 486
 Great Oasis, the, 373.
 Great Pyramid, the, description of, 240.
 Grenfell, General, 522.
 HADJI Kandeel, 417.
 Hadra stat., 150.
 Hadrian, 56, 413, 464.
 Hágár er-Rekkab, 342.
 Hágár es-Salám, 399.
 Hágár Silsileh, 516.
 Hajar el-Magareen, 356.
 Hákim, 61. Mosque of, 175.
 Hamátha, dog mummies at, 399.
 Hammamát, wells of, 326, 446.
 Harbayt, 315.
 Hare, desert, 25, 337, 544.
 Haroon, hill of, 356.
 Harris, Mr., 420, 421, 431.
 Hassan Sultan, 63. Mosque of, 175.
 Hassaneyn, mosque of, 178.
 Heheeyeh stat., 315.
 Heliopolis, 218.
 Helwán, baths of, 276, 393.
 Henneh, 540.
 Heptastadium, the, 125.
 Heracleopolis, Ehnasieh, 397.
 Hereédee, Sheykh, 426.
 Heréet, mounds of, 382.
 Hermonthis temple, 509.
 Hermopolis Magna, 415.
 Herodotus, 147 *et passim*.
 Heroöpolis, 291.
 Hesy el-Khattáteen, supposed to be the rock struck by Moses, 345.
 Hieraconpolis, 512.
 Hierasycaminon, 543.
 Hieroglyphs, method of writing, 67.
 ————, common forms of, 69.
 Hippopotami, 273.
 Historical sculptures at Karnak, 503. At Medeénet Háboo, 470. *See* Battle-scenes.

KAFR EZ-ZYAT.

History of Egypt, sources of, 37. General sketch of, 38.
 History and Topography of Alexandria, 118. Of Cairo, 161. Of Thebes, 454.
 Horses in Egypt, first seen on sculptures, 411.
 Horus, 80.
 Hospitals, &c., at Alexandria, 138. At Cairo, 203.
 Hotels, 6. At Alexandria, 115. At Cairo, 156.
 Houses, Arab, 92, 163.
 How, Diospolis Parva, 439.
 Howawieh grottoes, 431.
 Hyæna, the, 25, 264, 337, 452.
 Hyksos, the, 41, 48, 200, 317.
 Hypsele, 424.
 IBIS, the, 27.
 Ibrahim, Port, 288.
 Ibream, 545.
 Ichneumon, worship of the, 397.
 Illahoon Pyramid, 379, 397.
 Industry of Egypt, 36.
 Inhabitants of Egypt, 29.
 Insects, 28.
 Inundations, annual, of the Nile, 19.
 Ipsamboul, 546. *See* Aboo Simbel.
 Irrigation, mode of, 23; in Nubia, 536.
 Iseum, the ancient, 310. Temple of, 310.
 Isis, 80.
 Isium, 421.
 Islands of Shelekán, 149. Of Tabenna, 439. Of Elephantine, 525. Of Seháyl, 526. Of Philæ, 529. Of Biggeh, 532.
 Ismail Pasha (late Khedive), 66 *et passim*.
 Ismailia, 285, 303. Hotel, 285, 303. Water-works, 304.
 Isment, in the Oasis, ruins of, 372.
 Isment el-Bahr, 397.
 Israelites, passage of the, 289, 338. Route of the, 338.
 Itfoo, 427.
 JARABUB, 368.
 Jebel Bisher, 341.
 Jebel ed-Dayr, 357.
 Jebel el-Markhah, 343.
 Jebel el-Moneijah, 347, 357.
 Jebel et-Tahooneh, 347.
 Jebel Hammám Pharoön, 342.
 Jebel Katareena, ascent of, 356.
 Jebel Merzegah, 345.
 Jebel Mocsa, ascent of, and Rás Sufsáfeh, 355.
 Jebel Nágoos, 357.
 Jebel Serbál, ascent of, 346.
 Jebel Zebeer, 356.
 Jephsehan, 419.
 Jewellery, Arab, 93, 195.
 Jews in Egypt, 34.
 Joseph's Well, 172.
 Justice, Administration of, 35.
 Juvenal, banished to Assoóan, 523.
 KADI'S Court at Alexandria, 134. At Cairo 167.
 Kafr Daood stat., 149.
 Kafr Douar stat., 151.
 Kafr el-Aiát, 394.
 Kafr ez-Zyat stat., 152.

KAFR MUKFOOT.

Kafr Mukfoot, 384.
 Kafr Terrash stat., 316.
 Kaitbey, 64. Tomb of, 191.
 Kalábsheb, 538.
 Kalaiat Raian, 334.
 Kalamobn, 372.
 Kalaoon, 63. Mosque of, 179.
 Kalat el-Kebsh, 174.
 Kaliobb junct. stat., 154, 280.
 Kantarah, 305.
 Karioon, 146.
 Karnak, the Great Temple, 499. Plan of, 500.
 Historical sculptures in the, 503. Other
 buildings and remains, 506. Causes of its
 destruction, 507.
 Kashtamneh, 541.
 Kasr Ain es-Sont, 374.
 Kasr Ain ez-Zayán, 375.
 Kasr el-Aréeseh, 372.
 Kasr el-Benát, 382.
 Kasr el-Goéytah, 375.
 Kasr el-Hágar, 375.
 Kasr es-Syád, 439.
 Kasr esh-Shemmah, and site of Roman fortress
 of Babylon, 228.
 Kasr Kharoon, ruins of, 382.
 Kasr Room, 368.
 Kassasseen, 284.
 Keneh, 325, 445.
 Kenóos, 535.
 Ketkátce, 427.
 Keyssoon, or Koossoon, mosque of, 181.
 Khaleeg, the, or Canal of Cairo, 168.
 Khan Yoónes, 329.
 Khalifs, the, 43, 60. Tombs of, 190.
 Khán Khaléel, bazaar, 194.
 Khatatbeh, 149.
 Khem, 81.
 Kheyrbek, mosque of, 183.
 Khons, 81.
 Khoo-en-aten, 41, 50, 416.
 Kibôtus, the, 123.
 Kings, list of, 46-66.
 Kings, hieroglyphic names of, 71-75.
 Kings, tombs of the, at Thebes, 478.
 Klossana, 401.
 Knum, or Kneph, 80.
 Knum-hotep, tomb of, 409.
 Kobt, the ancient Coptos, 326, 446.
 Kodabeh, 148.
 Ko-komeh, 268, 269.
 Kolzim, 286.
 Kom Ahmar, mounds at, 512.
 Kom Ayr, 511.
 Kom el-Hettán, 463.
 Kom es-Sultan, 437.
 Kom Ombo, 520.
 Kom Weseém, ruins of, 383.
 Konosso, island of, 532.
 Koobah, 218.
 Koorneh, temple of, 456.
 Kòornet Murraee, tombs of, 494.
 Koos, 448.
 Koos-kam, 425.
 Korán, illustrated copies of the, 92, 197.
 Korosko, 543.
 Kortah, 543.
 Kossayah, 419.
 Kosseir, 290, 326.
 Kotoor, 316.
 Kubban, 542.

MAUT.

Kufic inscriptions, 174, 175, 231, 523.
 Kuteeyeh, 424.
 LABYRINTH, the, and Lake Mœris, 378.
 Laháiwah, 432.
 Lakes, 17. Mareotis, 145, 150. Timsah, 302.
 Ballah, 305. Menzaleh, 306, 313, 320. Mœris,
 379.
 Lakes, the Bitter, 300.
 Latopolis, 510. *See* Esneh.
 Lead-mines of Gebel er-Rosás, 290.
 Lebouk, 366.
 Lekhmas, 149.
 Lepidotum, 438.
 Lesseps, M. de, 295.
 Leucos Portus, 290.
 Levantines, the, 33.
 Libraries of Ancient Alexandria, 126, 128.
 ——— at Cairo, 196.
 ——— at Convent of St. Catherine, 354.
 ——— at Monasteries of Natron Valley, 365.
 Libyan Hills, the, 416, 439 *et passim*.
 Limestone quarries, 277, 401, 406, 417.
 Linant Pasha, 794, 380.
 Lisht, Pyramids of, 394.
 Little Oasis, the, 370.
 Lowbegh wine, in the Oasis, 370.
 Luxor, 451, 496.
 Luxor (Thebes) to Assooán, the First Cataract,
 and Philæ, 509.
 Lycopolis, 422. *See* Asyoot.
 MA, 81.
 Maabdeh, caverns and crocodile mummy pits
 of, 420.
 Makreczee, 129 *et passim*.
 Maghágha, 399.
 Maghárah, turquoise mines at, 344.
 Maghárah Kafes, rock-tomb, 430.
 Mahallet Dámneh, 313.
 ——— el-Kebeer stat., 316.
 ——— Rokh stat., 316.
 Mahattah, 528.
 Mahkemeh, 166. *See* Kadi's Court.
 Mahmooddeeyeh Canal, the, 137, 145.
 Mahrakah, 543.
 Mahsamah stat., 284.
 Malateeyeh, mounds at, 399.
 Malkeh, 543.
 Manéeha, 520.
 Manfaloot, 420.
 Mankabat, 421.
 Manna of the Desert, 335.
 Mansoorah, 312.
 ——— to Menzaleh and the lake, 312.
 ——— Terminus stat., 315.
 Mansooreeyeh, island of, 521.
 Marágha, 427.
 Mareeyeh, 370.
 Mareotis, lake, 145, 150.
 Mari Boktee, 449.
 Mariette, Pasha M., 149 *et passim*. His dis-
 covery of the Serapeum, or Apis Mausoleum,
 270.
 Masárah, quarries of, 276.
 Masghóon, 394.
 Maspero, M., 197 *et passim*.
 Massowah, 16.
 Matareeyeh, 220, 320.
 Matmar, 424.
 Maut, 81.

MAYAN MOOSA.

Mayan Moosa, 355.
 Maydoom, pyramid of, 394.
 Mazar, 329.
 Measures and weights, 4.
 Medamôt, 449.
 Medeeneh, or Medeenet el-Fayoom, stat., 377.
 Excursions from, 381.
 Medeeneh Keeád, 372.
 Medeenet Ashaysh, 429.
 Medeenet Háboo, temples of, 466.
 Medeenet Sinsini, 421.
 Medicines, 12.
 Mellawee, 416.
 Memlooks, 63, 64, 150. Massacre of, 170.
 Memnon, the Vocal, 464.
 Memnon, tomb of, 485.
 Memnonium, 458. *See* Rameseum.
 Memphis, history of, 264. Remains of, 267.
 Colossal statue, 267.
 Menásheh, 149.
 Mendes, site of, 313.
 Mendesian branch of the Nile, 150.
 Menes, 39, 47. His Dyke, 264, 394.
 Menoof, 310.
 Mensheeyeh, 432.
 Menzaleh, lake, 306, 320.
 — canal of, 312.
 Merdánée, mosque of, 183.
 Meroë, 535.
 Mertesck, 367.
 Metáhara, 406.
 Metoobis, 144.
 Mex, quarries of, 139.
 Mines, emerald, 327.
 —, gold, 327.
 —, lead, 290.
 —, turquoise, 344.
 Minieh, 405. Cemetery at, 406.
 Miniet el-Geer, 398.
 Miniet-Silseel, 313.
 Mishte, mounds at, 426.
 Mit Bereh, 310.
 Mit Damees, 310.
 Mit en-Nasárah, 313.
 Mit Fares, 313.
 Mit Ghumr, 310.
 Mitrahenny, 264, 393.
 Moaiyud, 64. Mosque of, 180.
 Moeris, lake, 379.
 Moëz Canal, the, 154, 314.
 Mohammed Ali, 65, 170, 511. Mosque of, 171.
 Mohammed Bey, mosque of, 178.
 Moileh, valley of, 369.
 Mokattam, hills, the, 160, 170, 222, 275, 393.
 Monasteries in Egypt, 58. At the Natron valley, 363.
 Moncrieff, Sir C. Scott, 19.
 Money, 2.
 Mons Pentedactylus, 327.
 Moosh, 424.
 Mooskee, the, 169.
 Morgóse, 537.
 Moses, fountain of, 288.
 Mosque, general description of a, 90.
 Mosques at Alexandria, 138.
 MOSQUES AT CAIRO, 172; El-Akbar, 205; Amer (Old Cairo), 224; El-Azhar, 177; Berkook, 180; Gashinkeer, 183; El-Ghóree, 183; Hakim, 175; Sultan Hassan, 175; El-Hasaneyn, 178; Ibn-Mizheh, 184; Kalaoon, 179; Kasr el-Ain, 205; Keysoon, 181;

NUBIA.

Kheyrbek, 183; Merdánée, 182; Mohammed Ali, 171; Mohammed Bey, 178; En-Nasr, 180; Moaiyud, 180; Sheykhon, 181; Sitteh Safeeya, 184; Ak-Sunkur, or Ibrahim, Agha, 182; Tooloon, 174; Ez-Zahir, 217; Sitteh Zeyneb, 184. Other less important mosques, 185, 186. Mosques at Boolak, 233.
 Mount Sinai, instructions for journey to, 330.
 See Sinai.
 Mountain, the red, 261.
 Mummy pits, ibis, 269, 431. Dog and cat, 400, 419. Crocodile, 420. Ape, 496. Wolf, 422.
 Muristán, the, 180.
 Museum, the, of ancient Alexandria, 126.
 — of Egyptian antiquities at Boolak, 197.
 — of Arabic antiquities, 202.
 Mutáneh, 510.
 Mycerinus, or Menkaora, 47. His pyramid, 253.
 Myos Hormos, ruins of, 290.
 NADER, 149.
 Nakhil, 358.
 Napata, 535.
 Napoleon Buonaparte, 65, 151, 294.
 Natho, site of, 310.
 Natron lakes and valley, the, 360.
 Natron in valley of Nile, 511.
 Natural history of Egypt, 24.
 Naucratis, site of, 151.
 Naville, M. E., 284, 292, 338.
 Nawámees, mosquito houses or hunters' hut, 335, 338, 348, 351.
 Neby Saleh, tomb of, 359.
 Nechesia, 290.
 Necropolis, site of, at Alexandria, 123, 139.
 — of Memphis (Sakkárah), 268.
 — of Abydos, 437.
 — of Thebes 478.
 — in the Great Oasis, 375.
 Nefiche, or Nefeesh stat., 285.
 Negádeh, 448.
 Negroes, the, 33.
 Neith, 82.
 Nephthys, 82.
 Nesbart, 316.
 Neslet ez-Zowyeh, 406.
 Nestorius, 59, 373.
 Nezeleh, 381.
 Nicopolis, site of, 140.
 Nigeeleh, 149.
 NILE, 17. Preliminary information for voyage up the, 385. By steamer, 386. In a dahabeeyeh with a dragoman, 387. In a dahabeeyeh without a dragoman, 388. List of provisions, 389. General hints, 390. Backsheesh, 392.
 Nile Valley to the Red Sea, 325.
 Nile, the Blue and the White, junction of, 18.
 Nile, rise of the, 18, 230.
 Nile, sources of the, 18.
 Nile, steamers for the, 5, 159, 386.
 Nilometer, the Roda, 230.
 Nilometers, other, 231, 393, 525, 531.
 Nilus, the god, honours paid to at Silsilis, 519.
 Nishoo, mounds of, 145.
 Nitria, district of, 360.
 Nomes, list of, 14.
 Nubar Pasha, 35.
 NUBIA, 534. Ancient history and geography,

NUGB BUDERAH.

of, 535. Method of irrigation, 536. Modern inhabitants, 536.
 Nugb Buderah, 344.
 Nugb el-Baggar, 356.
 Nugb el-Hossayn, 425.
 Nugb el-Kólee, 431.
 Nugb Hawa, 349, 357.
 Nugb Suwig, 351.

OASIS of Ammon, or the Seéwah, 367.
 Oasis of the Blacks, 371.
 Oasis, the Great, or Wah el-Khargeh, 373.
 Oasis, the Little, 370.
 Oasis of Dakhleh, 371.
 Oasis of El-Hayz, 371.
 Oasis of Faráfreh, 371.
 Oasis of Feirán, 348.
 Obelisk at Alexandria, 131. At Assooán, 524.
 At Biggig, 380. At Heliopolis, 218. At Karnak, 501. At Luxor, 497. At Sân (Tanis), 318.
 Old Cairo, 223. Coptic convents and churches at, 227-229.
 Om Baydah, 368.
 Ommiade dynasty, 60.
 Onion (Tel el-Yahoodah), foundation of, 280.
 Ophthalmia, 13.
 Oshmoonayn, 415.
 Osiris, 32. Tomb of, 437.
 Owl, 26.
 Oxyrhinchus, 58, 400.

PALACES at Cairo, 196.
 Palmer, Professor, 341.
 Palm-wine, 370.
 Paintings, old Egyptian, 89.
 Paints of the Egyptians, 518.
 Panium, or temple of Pan, 130.
 Panopolis, 431.
 Paper, manufacture of, 37.
 Paphor, 424.
 Papyri, purchase of, 453.
 Pasht, 83.
 Passalon, 427.
 Passports, 2.
 Pelicans, 27, 306, 320.
 Pelusiatic branch of the Nile, 291, 292, 307.
 Pelusium, site of, 307, 328.
 Peninsula of Sinai, 334. *See* Sinai.
 Petrie, Mr. F., 151, 307, 317.
 "Petrified Forest," the, 221.
 "Pharaoh's Hot-bath," 342.
 "Pharaoh's Throne," at Sakkárah, 268.
 Pharaohoneeyeb, 310.
 Pharbæthus, 315.
 Pharos, isle of, 125.
 Philæ, island of, 529. Temple, 529.
 ——— to Wády Halfah, 537.
 Philotera, port of, 290.
 Pigeons, 27. Pigeon towers, 427, 448.
 Pilgrims, departure of, for Mecca, 215.
 Plants of Egypt, 21.
 Pliny, 120 *et passim*.
 Plovers, 26.
 Plunkett, Major, 526.
 Plutarch, 120 *et passim*.
 Pompey's Pillar, 131.
 Population of Egypt, 29. Of Alexandria, 133.
 Of Cairo, 165.
 Porphyry quarries of Gebel ed-Dokham, 325.

RHAMPSINITUS.

PORT SAID, 307. Hotels, steamers, 307. Ports and moles, 308.
 Post Office, 6. At Alexandria, 116. At Cairo, 157.
 Pottery, Arab, 92, 422, 440.
 Priests, tombs of, 487.
 Primis Parva, 545.
 Printing-press at Boolak, 233.
 Products of Egypt, 21.
 Proteus, grove of, 266.
 Provisions for Nile voyage, 389.
 Psammetichus I., 52. Deserters from, 547.
 Ptah, 83. Temple of, at Memphis, 266.
 Ptah-hotep, tomb of, 274.
 Ptolemies, the dynasty of, 54.
 Public works in Egypt, 36.
 Pyramid, derivation of the word, 238.
 PYRAMIDS, THE, 234. Drive to, 235. History and object of pyramidal buildings in Egypt, 237. Survey of the Pyramid Field, 239. The pyramid platform of Geezeh, 240. Topographical plan of the pyramids of Geezeh, 241. The Great Pyramid, 240. Section of, 246. The Second Pyramid, 251. The Third Pyramid, 253. Other small pyramids, 255. Tombs, 259. The Causeways, 260. The Pyramid of Aboo Roásh, 261. The pyramids of Abooseér, 262. Of Sakkárah, 268. Of Dashoor, 274. Ai Hawarah and Illahoon, 379. The Pyramid of Maydoom, 394. Pyramids at Abydos, 436. At Thebes, 496. Of El-Koola, 511.

QUAILS, 27, 237, 274, 337.
 Quarries, alabaster, 324, 405. Breccia, 325. Granite, 325, 524. Gypsum, 324. Porphyry, 325. Limestone, 277, 401, 406, 417. Sandstone, 517, 538.
 Quarry, mode of beginning a, 404.
 Quarters, division of Cairo into, 163.
 Queens, tombs of the, 496.

RA, 83.
 Raáineh, 425.
 Rahmaneeyeh, 146.
 Railways, 5.
 Rain in Egypt, 9.
 Rameses, site of, 284, 338.
 Rameses II., 50. Statues of, 267, 459.
 ——— III., 50. Temple of, at Thebes, 467.
 Rameseum, or Memnonium, 458. Sculptures, 460. Ruins in the vicinity, 462.
 Ramleh, near Alexandria, 140.
 Raramoon, 415.
 Rás Aboo Zeneemeh, 343.
 Rás el-Ech, or el-Aysh, 307.
 Rás et-Teen, palace of, 139.
 Rás Mohammed, 289, 336.
 Rás Sufsáfeh, 355.
 Réd Convent, 429.
 Red Sea, the, 289. Passage of the Israelites, 289, 338.
 Red Sea, the, Egyptian coast of, 289.
 Redeseeyeh, 516.
 Refah, 329.
 Religion, old Egyptian, 75.
 Rephidim, 345.
 Reptiles, 28.
 Revenue of Egypt, 36.
 Rhampsinitus, 50.

RHINOCOLURA.

Rhinocolura, 329.
 Rigga, 394.
 Ritual, the, or Book of the Dead, 37, 201.
 Roda, island of, and Nilometer, 230.
 Roda, stat., 413.
 Roman Emperors, list of, 55.
 Rosetta, 143.
 ——— to Cairo, 144.
 ——— Stone, the, 144.
 Route, Plan of, in Egypt, xiv.
 Route of the Israelites from Egypt to Mount Sinai, 338.
 Rumeyleh, the, 170.

SABAGOORA, 541.
 Sa el-Hagar, 146.
 Sahrágh, 310.
 Said Pasha, 65, 295.
 Saïs, 146. Mounds of, 147. Sepulchres of the Saïte Kings of Egypt, 147.
 Saïtic branch of the Nile, 150.
 Sakayt, 327.
 SAKKÁRAH, 263-275. Pyramids of, 268. Mummy pits, 268. Tombs, 271. Tablet of, 202, 268.
 Saláh-ed-deen (Saladin), 62, 162, 167, 170.
 Salahceyeh, 315, 328.
 Samallout, 401.
 Samhood, 438.
 Sán, 316. The Stone of, 319. Objects found at, in Boolak Museum, 319.
 Sandgrouse, 26, 337, 439.
 Sándofeh, 400.
 Sandstone quarries, 517. At Gertásse, 538, 539. At Kalabsheh, 534.
 Sarábit el-Khádim, 350.
 Saracenic Wall at Assooán, 523.
 Sarboot el-Jemel, 350.
 Scarabæi, 28, 200, 453.
 Schedia, 145.
 Schools at Alexandria, 138. At Cairo, 196.
 Sculpture, old Egyptian, 89.
 Season for visiting Egypt, xiii.
 Seasons, the, in Egypt, 9. Agricultural, 22.
 Seb, 83.
 Sebeels, or public fountains, 193.
 Sebennytic branch of the Nile, 150.
 Sebennytus, mounds of, 310.
 Seewah, the, 367. *See* Oasis of Ammon.
 Sehayl, island of, 526.
 Seih Baba, 343.
 Seih Sidreh, 344.
 Sembellawein stat., 315.
 Semenhood, 310, 316.
 Senhoor, 383.
 Senooris, 384.
 Senoosi, Sect of, 368.
 Serapeum, heights of, 301; stat., 285.
 ——— at Alexandria, 127.
 ———, or Apis Mausoleum, 269.
 Serareeyeh, 401.
 Serbál, 346.
 Serra, 549.
 Servants, in Egypt, 6, 116, 157.
 Sesostris, 50.
 Sethi I., 50. Temple of, 435, 516.
 Shabbas, 316.
 Shabeka, mounds at, 426.
 Shagg Moosa, 356.
 Shaloof, 285, 300.
 Sharára, mounds at, 406.

SUGAR.

Sharóna, 399.
 Shelekán, island of, 149.
 Shenhoor, 449.
 Shenoweeyeh, 396.
 Shérg el-Kháyam, 438.
 Sherg Selin, 425.
 Sheshonk I. (Shishak), 51, 503.
 Sheykh Aboo Noor, 398.
 Sheykh el-Beled, or village chief, statue of a 200.
 Sheykh Fodl, 400.
 Sheykh Hanáydik, 302.
 Sheykh Hassan, 401.
 Sheykh Shenedeen, mounds at, 426.
 Sheykh Timay, 413.
 Sheykhoon, mosque of, 181.
 Shibeen el-Kanáter stat., 280.
 Shindyoon, 144.
 Shirbeen, 314, 316.
 Shodb, 424.
 Shobuk, 394.
 Shoobra, palace of, 216.
 Shooting, 28, 283, 309, 377, 381, 516.
 Shur, wilderness of, 342.
 Shut er-Ragel, 516.
 Sidi Gaber Stat., 142, 150.
 Silsilis, quarries at, 516.
 Silweh, 516.

SINAI, PENINSULA OF, 334. Inhabitants, 334. Population, 334. Geographical and Natural features, 335. Natural history and climate, 337. Ruins, 338. Route of the Israelites from Egypt to Mount Sinai, 338. Routes from Suez to Jebel Moosa, and the Convent of St. Catharine, 340.
 Sinaitic inscriptions, 344, 346, 359.
 Sioot, 421. *See* Asyoot.
 Sits, mounds at, 398.
 Sitt Safeeya, mosque of, 184.
 Sitt Zeyneb, mosque of, 184.
 Sledge, Colossus on a, 414.
 Smyth, Mr. Piazzzi, theory of, about Great Pyramid, 250.
 Snipe shooting, 146, 221, 362.
 Sont-tree, the, 275. *See* Acanthus.
 Sontah, 316.
 Sooádee, 406.
 Soodán, the, 16.
 ———, Expedition to, 422, 522, 549.
 Soohág, 427.
 Sowákin, 291.
 Speos Artemidos, 412.
 Sphinx, the, 255. Tablet relating to, 256. Temple of, 258.
 Sphinxes, Avenues of, 269, 498, 506.
 Springs, sulphur, 276, 342.
 ———, warm, in the Little Oasis, 370.
 Stabl Antar, 411, 423.
 Steamers for the Nile, 5, 159, 386.
 Stela, or inscribed tablets, 199 *et passim*.
 Strabo, 120 *et passim*.
 SUEZ, 286. Hotels, 286. British Consulate, 286. Steam-packet companies, 286. History 287. Quays and Harbours, 287.
 Suez Canal, 288. Financial and political history of the present Maritime, 295.
 Suez, gulf of, 286.
 ———, plain of, 299.
 Suez to Port Said, by the Canal, 298.
 Suff, 395.
 Sugar factories, 383, 399, 405, 413, 438.

SUGAR.

Sugar plantation, 407.
Sulphur springs, 276, 342.
Syene, 522. *See* Assooán.

TABBANEH, 421.

Tabenna, isle of, 439.

Table, chronological, of Egyptian dynasties and kings, 46-66.

Table of Abydus, 371, 435. Of Sakkárah, 37, 202.

Táfah, 538.

Taha, 405.

Tahaneh, 394.

Taharaka (Tirhákah), 51.

Tahtah, 426.

Talkah stat., 312, 315.

Tanis, 317.

Tanoof, mounds of, 418.

Tanseh mound, 398.

Tantah junct. stat., 152. Fairs, 153.

Tarameh, 149.

Taramseh, 445.

Taylor, Dr. L., 547.

Teeneh, 328.

Teh el-Baroot, 151.

Téhneh, 403.

Teiriet, 149.

Tel Basta, 282.

Tel el-Amarna, grottos of, 417.

Tel el-Kebeer stat., 284.

Tel el-Odámeh mounds, 149.

Tel el-Yahoodeh, the Mound of the Jew, 221, 280.

Tel'en-Nassára, mounds at, 397.

Tel et-Teen, mounds at, 397.

Tel et-Tmei, 313.

Tel Defenneh, 328.

Tel Phakóos, 315.

Telegraphs, 6.

Temperature, 8.

Temples, general description of old Egyptian, 85.

Teneydeh, 372.

Tennes, island of, 320.

Tentyrites, the, their power over the crocodile, 445.

Theatres, &c., at Alexandria, 139. At Cairo, 203.

THEBES, 451. Arrival at Luxor, and general information, 451. Mode of seeing, 453. History and topography of, 454. Decline and fall, 456. Temple of Koorneh, 456. The Rameseum or Memnonium, 458. Other ruins, 462. The Colossi; the Vocal Memnon, 464. Temples of Medeenet Háboo and other ruins, 466. Great Temple and Palace of Rameses III., 467. Sculptures, 470. Small Ptolemaic temple, 474. Lake, 474. Dayr el-Medeeneh, 475. Dayr el-Bahree, 476. Tombs of the Kings, 478. *Western Valley*, 487. *Eastern Valley*, 478. Tombs of Priests and private individuals, 487. Tombs of the Assaseéf, 487. Tombs of Sheykh Abd-el-Koorneh, 489. Tombs of Koornet Murraee, 494. Tombs of the Queens, 496. Luxor, 496. Karnak, 498. The Great Temple, 499.

Thebes (Luxor) to Assooán, the First Cataract, and Philæ, 509.

Thinis, 433. *See* Abydus.

Thomu, 431.

[*Egypt*.—Pt. II.]

WÁDY.

Thoth, 84.

Thothmes III., 49. Temple of, at Karnak, 501.

Tih, tomb of, 272.

Timsah lake, 285, 302.

Tofnées, 510.

Tóma, mounds of, 379.

Tomb of Alexander, 129. Of Burckhardt, 192.

Tombs, Egyptian of Old Empire, description of, 87, 259, 271.

"Tombs of the Khalifs" (El-Kaitbey), 190.

"Of the Memlooks," 192. At the Pyramids,

259. At Sakkárah, 271. Tomb of Tih, 272.

Of Ptahhotep, 274. Of Sheykh Hanáydik, 302.

Of Neby Saleh, 271. Tombs at Beni Hassan, 406. At Asyoot, 422.

Tombs of the Kings at Thebes, 478.—Sethi I.,

478. Rameses III., or Bruce's, 483. Rameses

VI., 485. Menepthah, 485. Rameses IX.,

486. Rameses IV., 486. Rameses I., 486.

Ptah-se-ptah, 486. Sethi I., or Osirei II.,

486. Amenhotep III., 487.

Tombs of the Priests and private individuals at Thebes, 487. Of the Assaseéf, 487. Of

Sheykh Abd-el-Koorneh, 489. Of the Queens 496.

Tomeeah, 384.

Tookh stat., 154.

Tooloon, 61. Mosque of, 174.

Tooloonide dynasty, 61.

Toona island, 320.

Toona el-Gebel, 416.

Toora mounds, 276, 393. Quarries, 276.

Toosoom, heights of, 302.

Tor port, 289; town, 357.

Tosk, 545.

Toweel, Assalim, 329.

Trajan, 56. Amnis Trajanus, 162, 292.

Travelling, modes of, 5.

Trilingual stones, 144, 202.

Troici lapidis mons, 276.

Tuot, 510.

Turks, the, 33.

Turquoise-mines, 344.

Tum, 84.

Tzitze, ruins of, 537.

UM-GUMMAL, 328.

Umm Shomer, 357.

VALLEY of the Queens, 496.

Valley, Eastern, 478; Western, at Thebes, 487.

Vegetation in Egypt, 21.

Virgin's tree, the, 218.

Vocabulary, English and Arabic, 95-112.

Vocal Memnon, the, 464.

Vyse, Colonel Howard, 243, 248, 250, 262.

WÁDY Aboo Seileh, 350.

—— Aleyát, 346.

—— Amárah, 341.

—— Bark, 351.

—— Berráh, 351.

—— Booa, 421.

—— Bubba, 350.

—— Canal, the, 291.

—— ed-Dayr, 350, 356, 401.

—— ed-Dehseh, 341.

—— el-Areesh, 329.

—— el-Leja, 356.

—— en-Nukkarce, 290.

WÁDY.

- Wady es Serareeyeh, 402.
 ——— esh-Sheykh, 348.
 ——— Ethal, 343.
 ——— et-Toomilát, 284.
 ——— Feirán, 345.
 ——— Foakheér, 326.
 ——— Geem, 512.
 ——— Genaiyeh, 344.
 ——— Gendele, 334.
 ——— Ghomeir, 394.
 ——— Ghurundel, 342.
 ——— Halazónee, 334.
 ——— Halfah, 549.
 ——— Hamr, 350.
 ——— Igne, 344.
 ——— Jaffra, 334.
 ——— Khameeleh, 351.
 ——— Labweh, 351.
 ——— Mukatteb, 344. Inscriptions at, 344.
 ——— Nasb, 350.
 ——— Natróon, 360.
 ——— Nisreen, 345.
 ——— Nogrús, 327.
 ——— Nugb Buderah, 344.
 ——— Rahabeh, 357.
 ——— Raián, 369.
 ——— Saal, 359.
 ——— Saboóah, 543.
 ——— Sadur, 341.
 ——— Shebeika, 343.
 ——— Shellál, 344.
 ——— Sigilleeyeh, 348.
 ——— Soláf, 348.
 ——— Suwig, 350.
 ——— Tafah, 538.
 ——— Taiyibeh, 343.
 ——— Um Tákkeh, 348.
 ——— Useit, 343.
 ——— Wardán, 341.

ZUBBO.

- Wády Weteer, 359.
 Wahat, or Oasis, derivation of word, 370.
 ——— ed-Dakhleh, 371.
 ——— el-Behnesa, the Little Oasis, 370.
 ——— el-Khargeh, the Great Oasis, 373.
 ——— Koorkoor, 537.
 Wall, Saracenic, at Assoóan, 523.
 Warren, Sir C., 341.
 Wasta junct. stat., 377, 396.
 Wedj, 289.
 Weights and Measures in Egypt, 4.
 Welad Noayr, 407.
 Wells of Moses, 288. Of El-Eghayta, 325. Of Hammamát, 326.
 Werdán, 149.
 White Convent, or Monastery, the, 428.
 Whitehouse, Mr. Cope, 380.
 Wild fowl, 27, 304, 309, 316, 320, 381, 394, 405, 516.
 Wilkinson, Sir J. G., v, 46 *et passim*.
 Wilson, Sir C., 353.
 Wolseley, Lord, 142, 547.
 Wolves, 25, 381.
 Wood, fossil, 221, 261.
 Wooden cramps in masonry, old, 475.
 Wrestling, ancient, 411.

 ZAGAZIG junct. stat., 145, 283.
 Zakook at the Natron lakes, 361.
 Zaytoon, 396.
 Zifteh stat., 310.
 "Zoan, field of," 317.
 Zodiac of Denderah, 442. At the Rameseum, 462. Esneh, 511.
 Zowyeh, 396.
 Zowyet el-Gházal, 146.
 Zowyet el-Myiteen, 406.
 Zubbo, ruins near, in the Little Oasis, 370.



MURRAY'S HANDBOOK ADVERTISER,

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CONTENTS.

GENERAL AND FOREIGN AGENTS:—J. & R. McCracken . . .	PAGE 2
RAILWAY AND STEAMBOAT COMPANIES :	
GENERAL STEAM NAVIGATION COMPANY	4
GLASGOW AND THE HIGHLANDS—ROYAL ROUTE	5
GLASGOW, BELFAST, BRISTOL, CARDIFF, &c.	2
LONDON AND THE CONTINENT, "BARON OSY"	4
NORDDEUTSCHER LLOYD	3

HOTELS AND MISCELLANEOUS ADVERTISEMENTS.

	PAGE		PAGE		PAGE
AIX-LA-CHAPELLE	5	ENGELBERG	17, 18	NANTES	34
ALGIERS	5	FRANKFORT	18	NAPLES	36
AMIENS	5, 6	GENEVA	18, 19	NEUCHATEL	36
AMSTERDAM	6	GENOA	19, 20	NUREMBERG	36, 37
ANGERS	6	GIJON	20	OSTEND	37
ANTWERP	6	GOTHA	20	OXFORD	37
ARCACHON	7	GRENOBLE	19, 20	PARIS	38
AVIGNON	7	HAGUE (THE)	21	PAU	37
AVRANCHES	7	HAMBURG	20	PISA	38
BADEN-BADEN	7, 8	HANOVER	21	PLYMOUTH	38
BAGNÈRES DE LUCHON	28	HARROGATE	21	RENNES	38
BASLE	8	HAVRE	22	RHEIMS	38
BAYONNE	8	HEIDELBERG	22	RIGI	39
BERLIN	8	HILDESHEIM	22	ROTTERDAM	39
BIARRITZ	8	HOMBURG	23	ROUEN	39
BLOIS	9	ILFRACOMBE	23, 24	SALISBURY	39
BONN	9	INNSBRUCK	23, 24	SALZBURG	40
BORDEAUX	9	INTERLAKEN	24, 25	SAUMUR	43
BORDIGHERA	9	KARLSRUHE	26	SCHWALBACH	40
BOULOGNE-SUR-MER	9, 10	KILLARNEY	25, 26	SENDIG-SCHANDAU	40
BRUNSWICK	10	KISSINGEN	26	SENS	40
BRUSSELS	10, 11	KREUZNACH	22	SPA	40, 41
BUXTON	11	LAUSANNE	26	STOCKHOLM	42
CAEN	11	LE MANS	26	ST. PETERSBURG	41
CANNES	12	LISBON	26, 27	STRASBOURG	43
CAPRI	11	LLANGOLLEN	26	STUTTGART	43
CARLSBAD	11, 12, 13	LONDON	27, 28, 29, 50	ST. SAUVEUR	40
CHERBOURG	13	LUCERNE	28, 30	THUN	43
CHESTER	13	LYNTON	30	TOULOUSE	43
COBLENTZ	13	LYONS	28, 31	TOURS	44
COLOGNE	13	MACON	31	TRIBERG	45
COMO	13	MAIORI	31	URIAGE-LES-BAINS	20
CONSTANCE	13	MALMÖ	31	VALENCIA	45
CONSTANTINOPLE	15	MARIENBAD	31, 33	VARESE	45
COPENHAGEN	15	MARSEILLES	32	VENICE	45, 46
CORFU	16	MATLOCK BATH	31	VERONA	46
CUXHAVEN	16	MAYENCE	33	VICHY	46, 47
DIEPPE	16	MENAGGIO	33	VIENNA	47, 48
DINANT	16	MENTONE	33	WEISEN	48
DRESDEN	16, 17	MILAN	33, 34	WIESBADEN	46, 48, 49
EGER	17	MOSCOW	34	WILDBAD	49
EISENACH	17	MOUNT ST. MICHEL	34	ZURICH	49
EMS	18	MUNICH	34, 35, 36		

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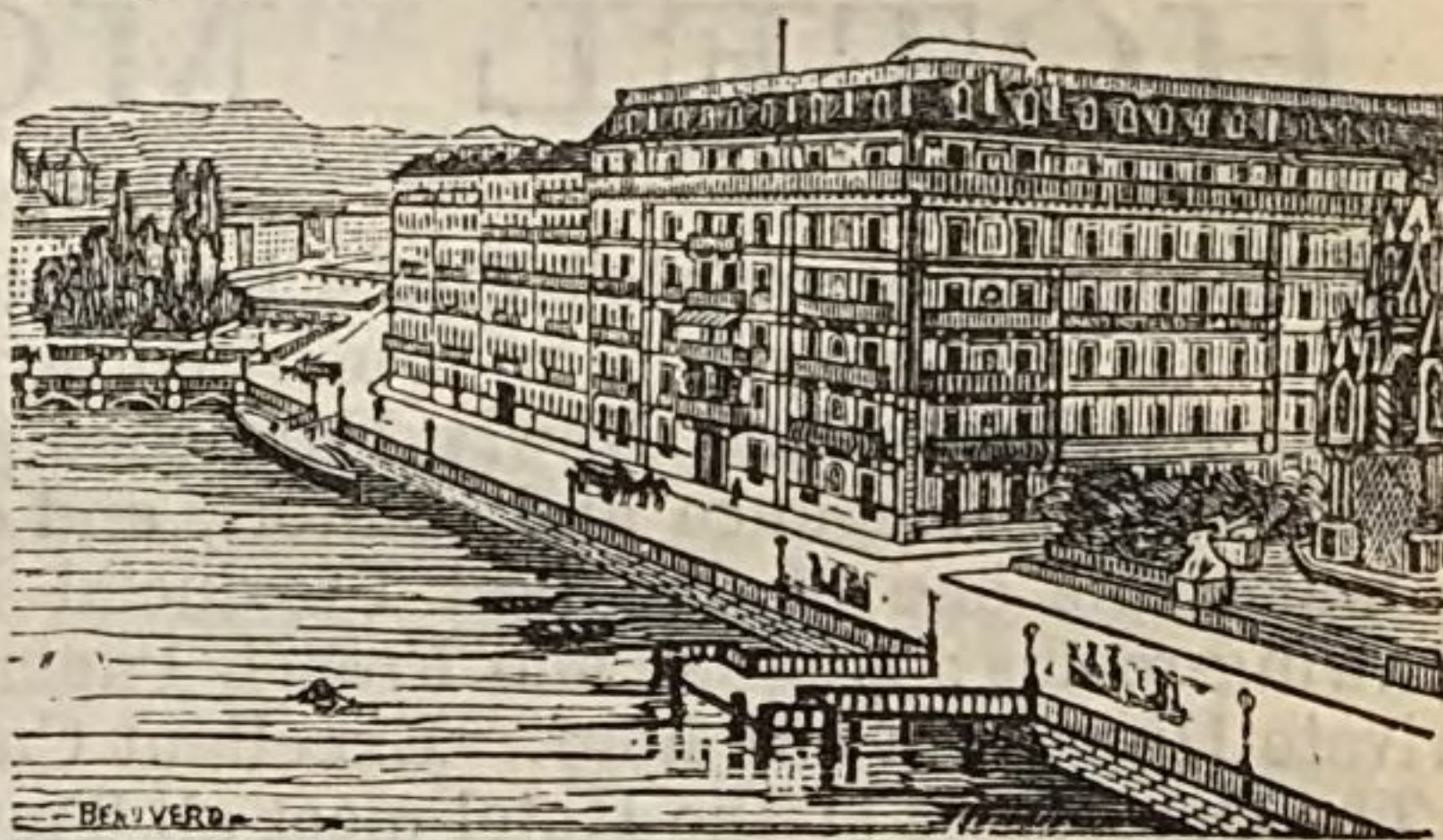
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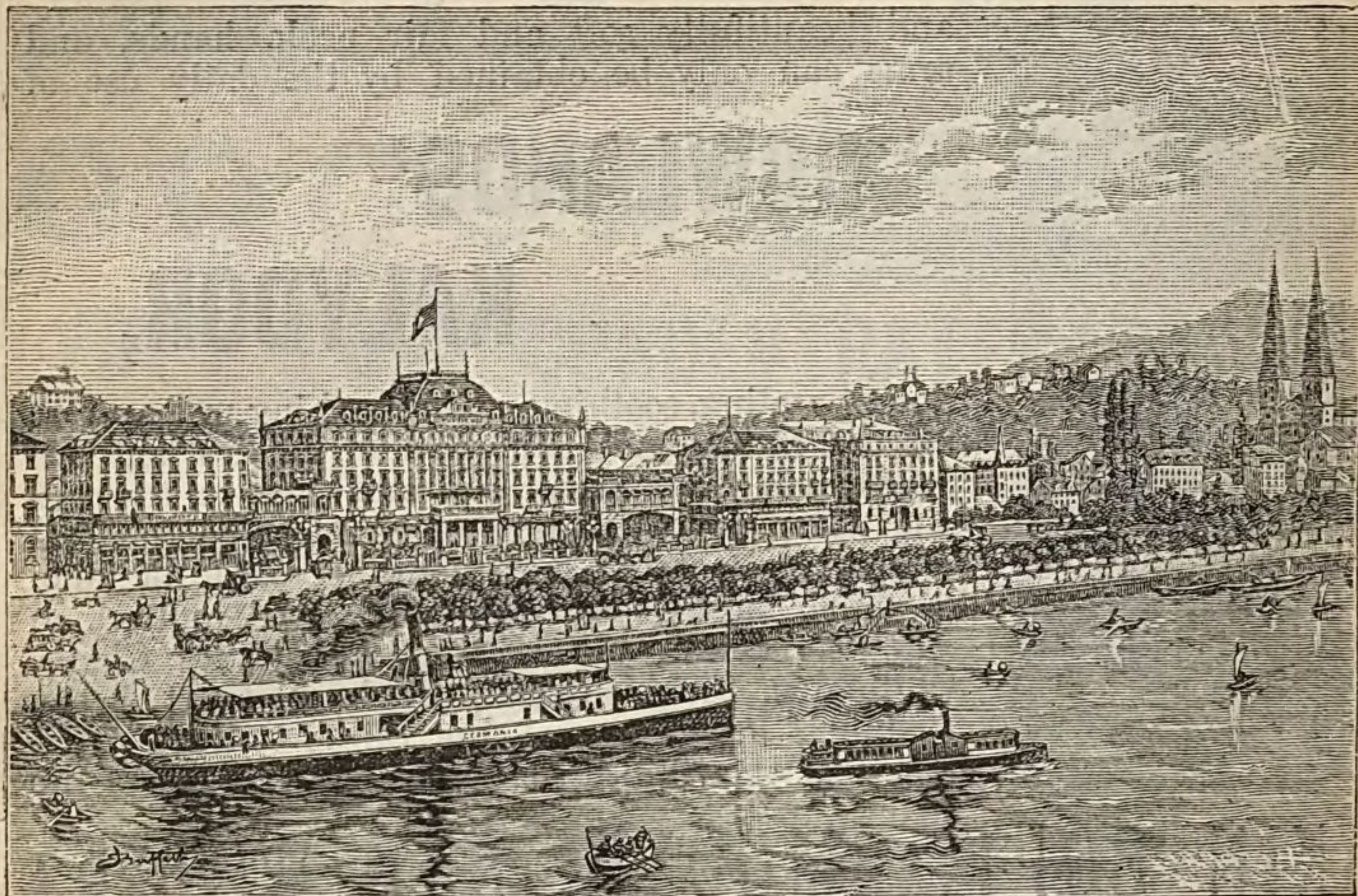
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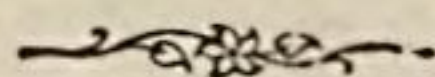
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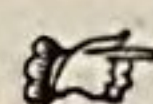
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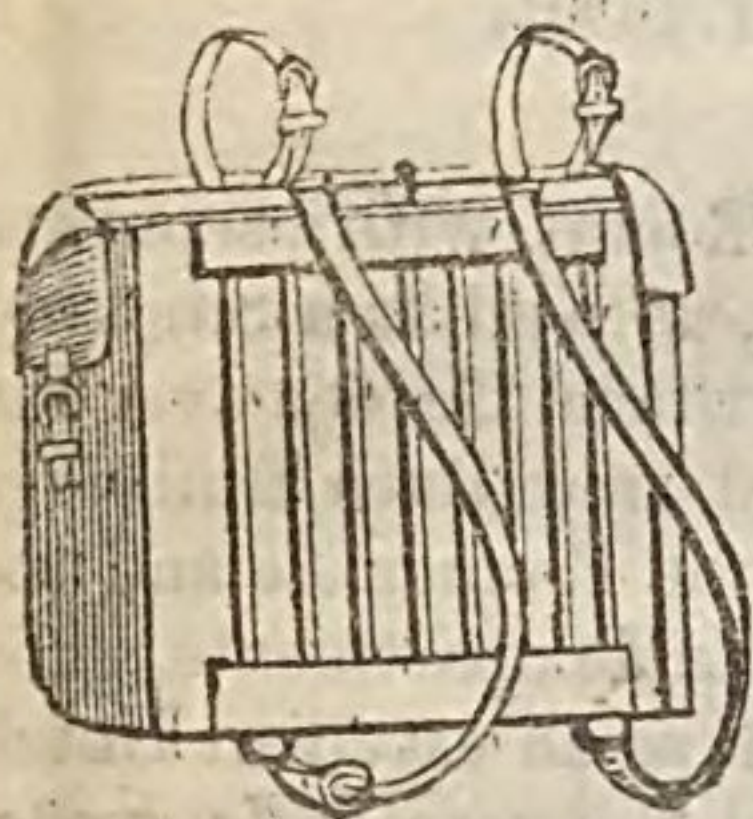
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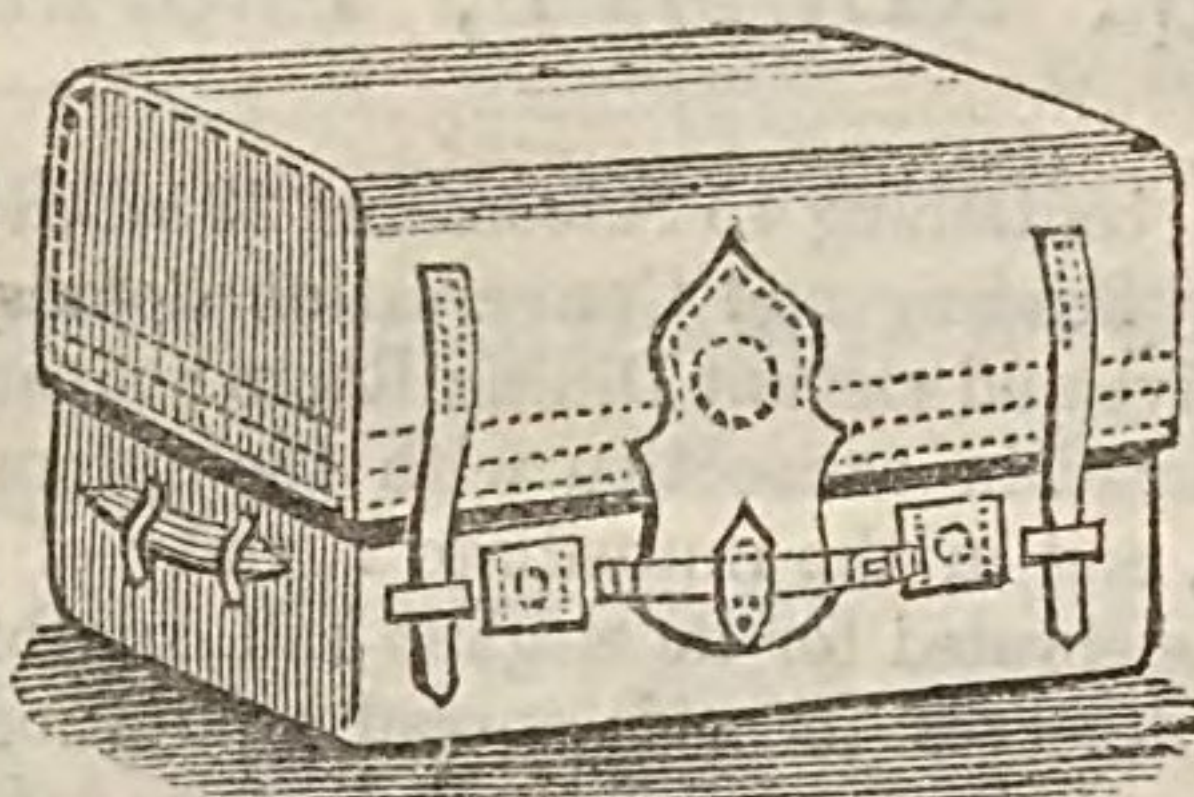
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glug splendor lust

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gluckan to shine, to glea

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a bekundig confession

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